



# **LAGHU VAKYA VRITTI**

**by Adi Shankaracharya**

.....

**18 VERSES**

# PRAYERS

OM SAHANA VAVATHU  
SAHANAU BHUNAKTU  
SAHA VEERYAM KARAVAAVAHAI  
TEJAS VINAAVA DHEETA MASTU  
MA VIDH VISHAVA HAI  
OM SHANTI SHANTI SHANTI HI

*May the Lord protect us.*

*May He make us enjoy our sessions together.*

*May we both strive together.*

*May our studies be bright and brilliant.*

*May there be no misunderstanding between us.*

*Let there be peace outside and with in.*

*Om Peace, Peace, Peace.*

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# **SUMMARY**

# Summary

18 Verses

Verse 1

- What is gross body  
subtle body

Verse 2

- What is causal  
body
- Bodha-bodhabhasa

Verse 3

- Discriminate  
Bodha-Bodhabhasa

Verse 4

- In sleep  
consciousness  
illumines  
ignorance,  
Karana Shariram  
only

Verse 5

- Consciousness  
realised in Jagrat  
also

Verse 6

- Water absorbs  
heat of fire
- Intellect absorbs  
Consciousness

Verse 7

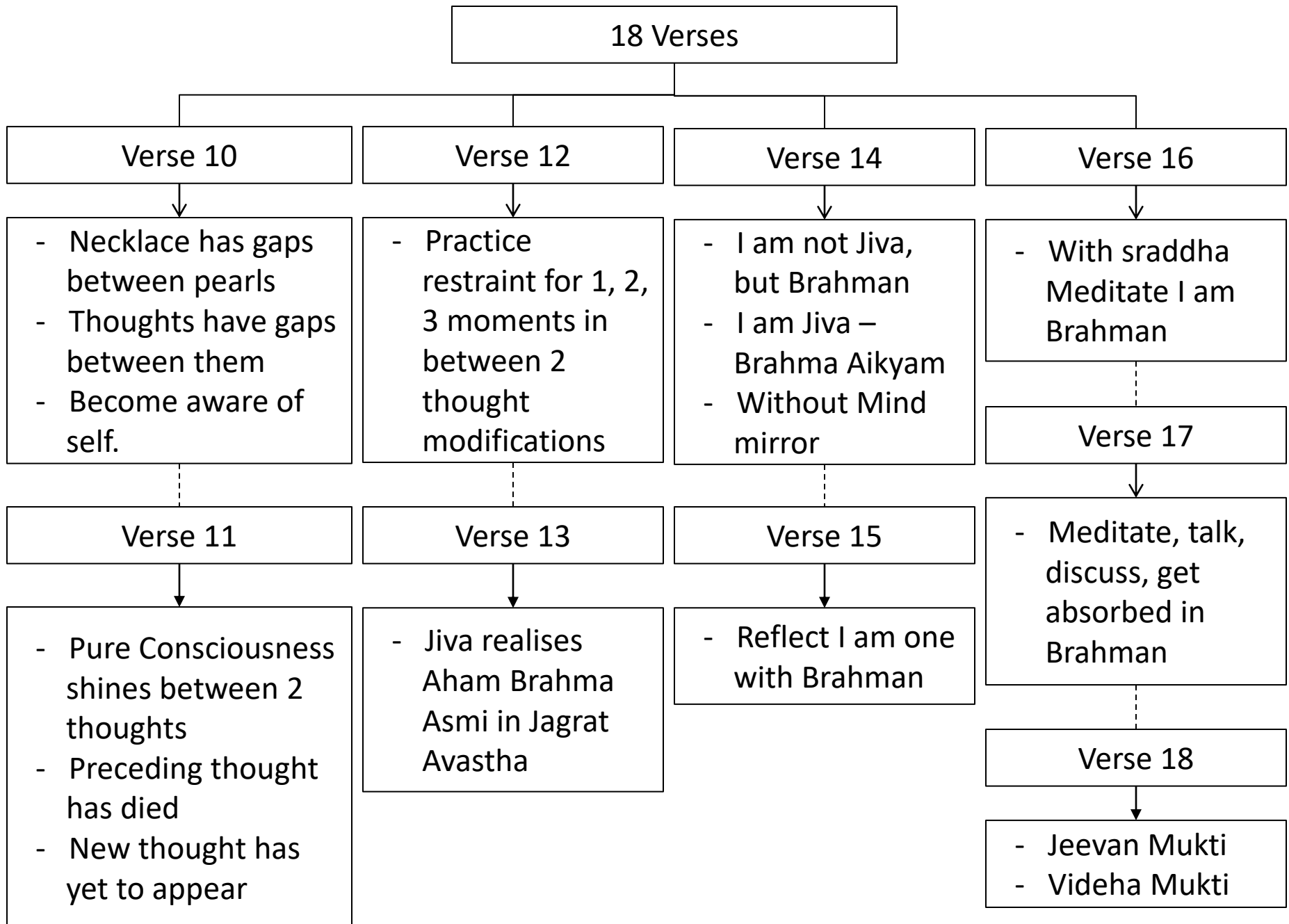
- Consciousness  
reveals 5 senses  
objects
- Vikalpas in  
Buddhi  
illumined by  
Sakshi

Verse 8

- Consciousness  
ever free from  
cognitions and  
thoughts

Verse 9

- Example :
- Pearl – String
  - Thought –  
consciousness





# INTRODUCTION



## Introduction :

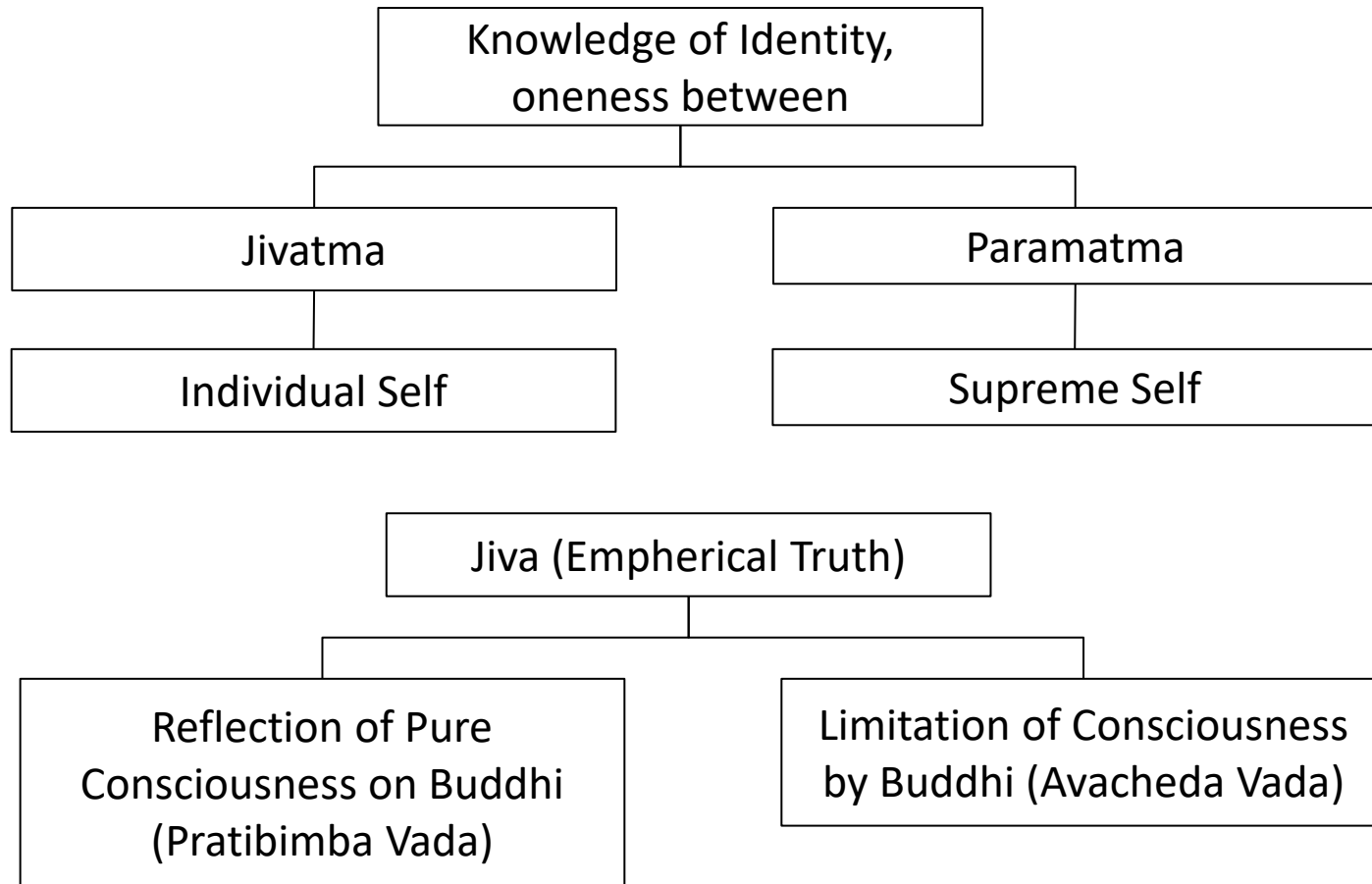
- Elaboration of Mahavakya Aham Brahma Asmi – Brihadaranayaka Upanishad

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहम् ब्रह्मास्मीति ।  
तस्मात्तत्सर्वमभवत्; तद्यो यो देवानाम् प्रत्यबुभ्यत स एव तदभवत्,  
तथार्षीणाम्, तथा मनुष्याणाम्; तद्वैतत्पश्यन्नृषिर्वामदेवः  
प्रतिपेदे, अहम् मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद,  
अहम् ब्रह्मास्मीति, स इदं सर्वम् भवति,  
तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति;  
अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति,  
न स वेद, यथा पशुरेवम् स देवानाम् । यथा ह वै बहवः  
पशवो मनुष्यम् भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति;  
एकस्मिन्नेव पशावादीयमानेऽप्रियम् भवति, किंउ बहुषु?  
तस्मादेषाम् तन्न प्रियम् यदेतन्मनुष्याविद्युः ॥ १० ॥

brahma vā idamagra āsīt, tadātmānamevāvet, aham brahmāsmīti |  
tasmāttatsarvamabhavat; tadyo yo devānām pratyabubhyata  
sa eva tadabhavat, tathārṣīṇām, tathā manuṣyāṇām; taddhaitat  
paśyannrṣirvāmadevaḥ pratipede,  
aham manurabhavaṁ sūryaśceti | tadidamapyetarhi ya evaṁ veda,  
aham brahmāsmīti, sa idaṁ sarvam bhavati,  
tasya ha na devāscanābhūtyā īśate, ātmā hyeṣāṁ sa bhavati;  
atha yo'nyāṁ devatāmupāste, anyo'sāvano'hamasmīti,  
na sa veda, yathā paśurevam sa devānām | yathā ha vai bahavaḥ  
paśavo manuṣyam bhuñjyuh, evamekaikaḥ puruṣo devān bhunakti;  
ekasminneva paśāvādiyamāne'priyam bhavati, kiṁu bahuṣu?  
tasmādeṣām tanna priyam yadetanmanuṣyāvidyuh || 10 ||

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

- Final message, epitome of Vedantic teaching in Mahavakya, liberating message.



- This knowledge of oneness is means of liberation for a Jiva, to gain. Mokshapurushartha.
- Vakya Vritti – 53 Verses (Tat Tvam Asti + Aham Brahma Asmi), Laghu Vritti – 18 Verses (Aham Brahma Asmi)
- Tadatmaya Jnanam between Jivatma and Paramatma.

- Jiva Braheiva Bodhakam Vakyam Mahavakyam.
- Dispels ignorance, reveals truth of Jivatma.
- Listen, reflect, gain correct vision of self.

Shuddha Bodha	Bodhabhasa
<ul style="list-style-type: none"> <li>- Unchanging infinite background of all phenomena including movements of body and mind.</li> <li>- Birthless, deathless witness of all that was, is, will be</li> <li>- Nirvikalpam, beyond reach of ideas.</li> <li>- Lends light of consciousness to Buddhi.</li> <li>- Above all relativity, called Brahman</li> <li>- Sense of continuity of existence in Consciousness</li> <li>- Self revealed witness different from 3 states</li> </ul>	<ul style="list-style-type: none"> <li>- Reflection of consciousness</li> <li>- Empirical consciousness</li> <li>- Necessary for knowing, willing, feeling</li> <li>- 3 states – Consciousness with Buddhi Vruttis.</li> <li>- Jiva = Reflection of Pure Consciousness on Buddhi (Pratibimba Vada).</li> <li>- Jiva = Limitation of Consciousness by Buddhi (Avacheda Vada)</li> <li>- Space limited in a pot</li> </ul>

- What is in background of our mind when one thought is succeeded by another?
- It is the same witness, Shuddha – Bodha, centre of our being.

## Story :

- Putting 4 Mahavakyas together.

## I) Sishya :

- What is Brahman?

## Guru : Lakshana Vakya

- Prajnanam Brahma
- Consciousness is Brahman.

## Aitareya Upanishad : Rig Veda

कोऽयमात्मेति वयमुपास्महे । कतरः स आत्मा ।  
येन वा पश्यति येन वा शृणोति  
येन वा गन्धानाजिघ्रति येन वा वाचं व्याकरोति  
येन वा स्वादु चास्वादु च विजानाति ॥ १ ॥

*Ko'yam-ātmeti vayam-upāśmahe, katarah sa ātmā,  
yena vā paśyati yena vā śṛṇoti  
yena vā gandhānā-jighrati yena vā vācam vyākaroti  
yena-vā svādu cāsvādu ca vijānāti.*

Who is this one that we worship as this Self? Which of the two is the Self? Is it that by which one sees, or that by which one hears, or that by which one smell fragrance, or that by which one utters the speech or that by which one knows what is tasteful and what is not tasteful. [III – I – 1]

## II) Sishya :

- Where is Brahman?

### Guru : Upadesa Vakyam

- Tat Tva Asi
- You are Brahman

### Chandogya Upanishad : Sama Veda

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा  
तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति  
तथा सोम्येति होवाच ॥ ६.८.७ ॥

sa ya eṣo'ṇimaitadātmyamidaṃ sarvaṃ tatsatyaṃ sa ātmā  
tattvamasi śvetaketu iti bhūya eva mā bhagavānvijñāpayatviti  
tathā somyeti hovāca || 6.8.7 ||

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu.’ [Śvetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 - 8 - 7]

## III) Sishya Gets Realisation

### Sishya : Anubhava Vakyam

- Aham Brahma Asmi

## Brihadaranyaka Upanishad : Shukla Yajur Veda

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#### IV) Sishya :

- What should I do now?

#### Guru : Anusandhana Vakyam

- Ayam Atma Brahma
- This Atma is Brahman.
- Abide in this knowledge always.

#### Mandukya Upanishad : Atharvana Vada

सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म  
सोऽयमात्मा चतुष्पात् ॥ २ ॥

sarvaṃ hyetad brahmāyamātmā brahma  
so 'yamātmā catuṣpāt || 2 ||

All this is verily Brahman. This Atman is Brahman. This Atman has four quarters (Parts). [Mantra 2]

- All 4 Vedas have Mahavakyams.
- Mahavakyam of other Upanishads.

#### V) Isavasya Upanishad :

ॐ ईशा वास्यमिदं सर्वं यत्किं च जगत्यां जगत्  
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् १

*Om isavasyam-idagm sarvam yat-kinca jagatyam jagat,  
tena tyaktena bhunjitha ma grdhah kasya svid dhanam [1]*

All this, whatsoever moves in this universe, including the universe, itself moving, is indwelt or pervaded or enveloped or clothed by the Lord. That renounced, thou shouldst enjoy. Covet not anybody's wealth. [Verse 1]

## VI) Keno Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो  
न विद्यो न विजानीमो यथैतदनुशिष्या  
अन्यदेव तद्विदितादथो अविदितादधि  
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah  
na vidmo na vijanimo yathaitad-anusisyat  
Anyadeva tad vidad atho aviditadadhi  
Iti susruma purvesam ye nastad vyacacaksire*

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [I – 3]

## VII) Katho Upanishad :

येन रूपं रसं गन्धं शब्दान् स्पर्शांश्च मैथुनान् ।  
एतेनैव विजानाति किमत्र परिशिष्यते । एतद्वै तत् ॥ ३ ॥

*Yena rupam rasam gandham sabdan sparsamsca maithunan,  
Etena iva vijanati kim atra parisisyate ॥ 3 ॥*

That Atman by which man cognizes form, taste, smell, sounds, and the sexual joys... what is there unknowable to that Atman in this world? This is verily that (Atman thou hast wanted to know). [II – I – 3]



### VIII) Kaivalya Upanishad :

यत्परं ब्रह्म सर्वात्मा विश्वस्यायतनं महत् ।  
सूक्ष्मात्सूक्ष्मतरं नित्यं स त्वमेव त्वमेव तत् ॥ १६ ॥

yatparam brahma sarvātmā viśvasyāyatanam mahat |  
sūkṣmātsūkṣmataram nityam sa tvameva tvameva tat || 16||

That which is the Supreme Brahman, the Self in all, the ample Support of the Universe, Subtler than the subtle and Eternal... That alone thou art, thou alone art that.

- Etad Vai Tad – 12 times repeated – Chapter II – IV – 3 to Chapter II – VI – 1]

### Katho Upanishad :

य इमं मध्वदं वेद आत्मानं जीवमन्तिकात् ।  
ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥ ५ ॥

Ya imam madhvadam veda, atmanam jivam antikat,  
Isanam bhuta-bhavyasya na tato vijugupsate, Etad vai tat || 5 ||

He who knows this Atman, the enjoyer of honey, the sustainer of life and the lord of the past and the future, as very near.. He fear no more thereafter. This is verily That.

- This text makes Vedanta simple, practical, experiential.
- Has technicality and beauty.
- Gives the teaching convincingly, directly in 18 Verses.



**VERSE 1 TO 18**

## Verse 1 : What is gross and subtle Body?

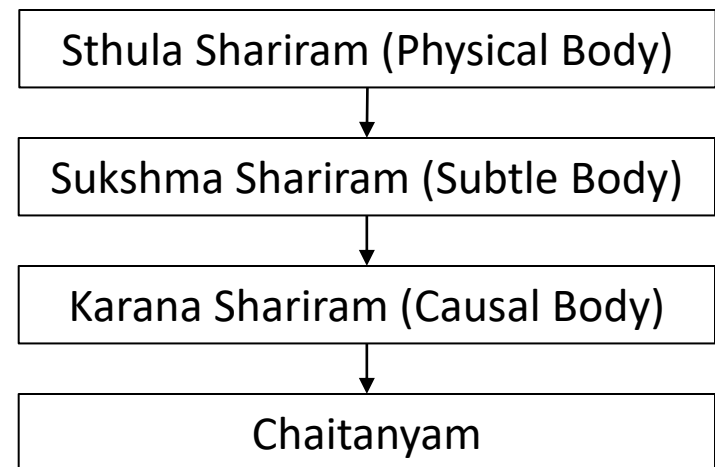
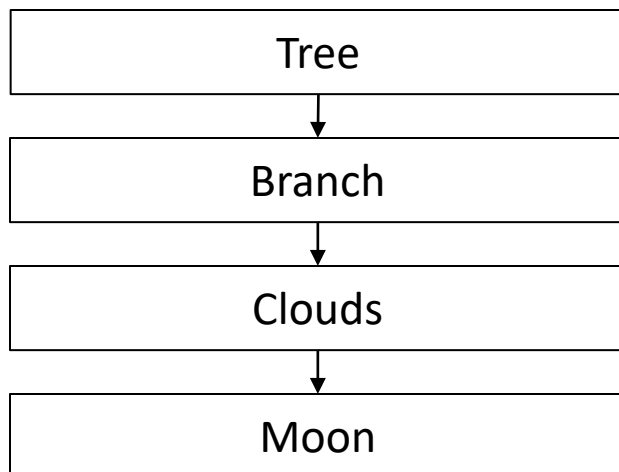
स्थूलो मांसमयो देहो  
सूक्ष्मः स्याद्वासनामयः ।  
ज्ञानकर्मेन्द्रियैः सार्धं  
धीप्राणौ तच्छरीरगौ ॥ १ ॥

sthūlo māmsa-mayo deho  
sūkshmah syād vāsanā-mayah ।  
jnāna-karmendriyaih sārdham  
dhī-prāṇau tac-charīragau ॥ 1 ॥

The fleshy body is the gross adjunct of the Atman and the one made up of desires together with the organs of perception and action, the Pranas, the intellect and the mind constitutes the subtle adjunct. [Verse 1]

### Shankara follows :

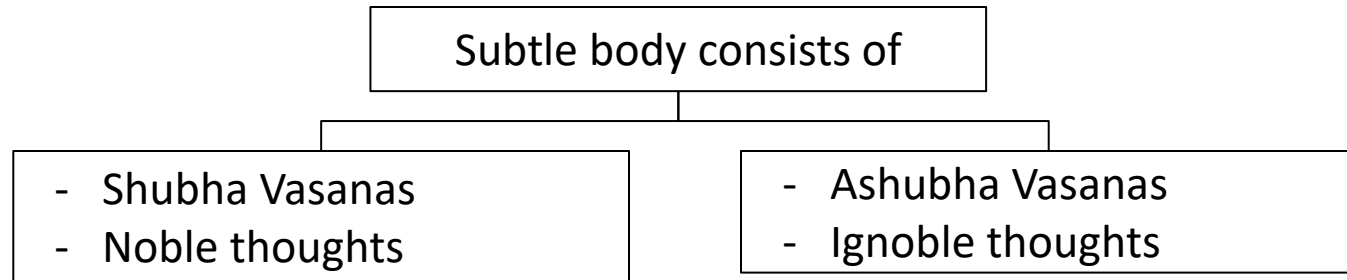
- Shankha (Branch) Chandra (3<sup>rd</sup> day – thin semi circle crescent moon) Nyaya..
- To show our real nature as Atman, he starts showing, gross, subtle, causal body.
- From known to unknown.



### a) Sthula Manasa Maya Dehaha :

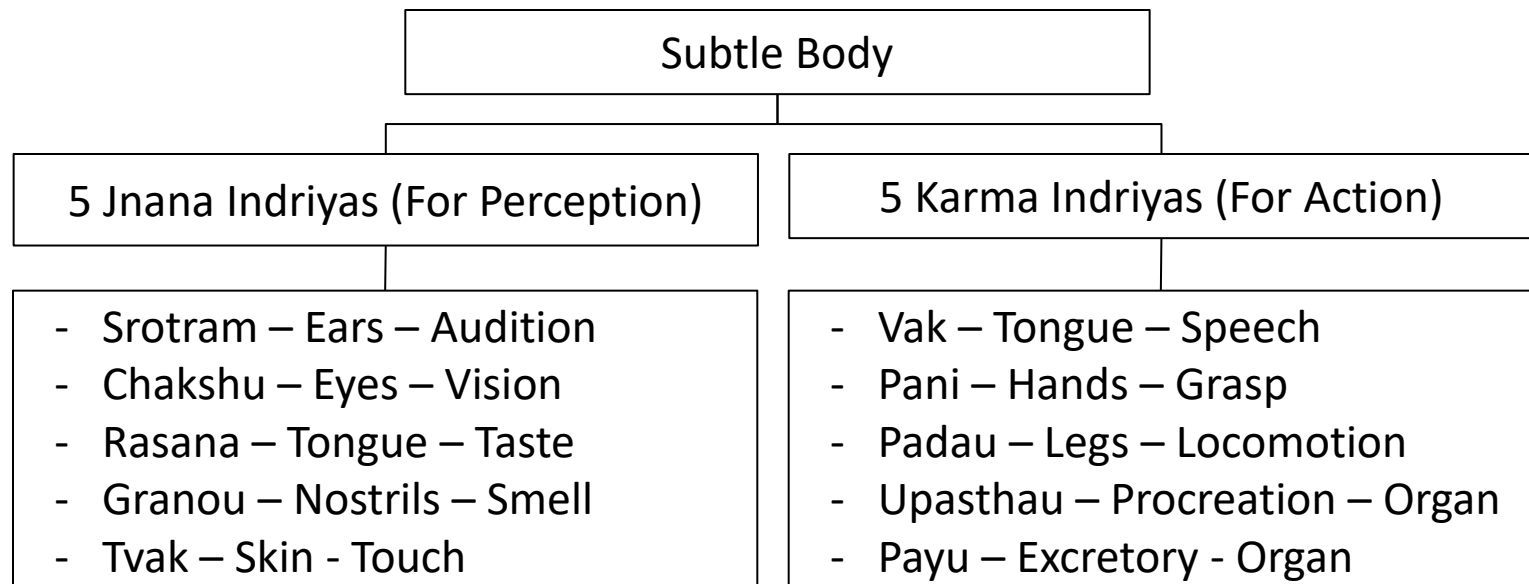
- Gross body is made of flesh, bones, blood, skin.
- Physical body, known through Indriyas.

### b) Sukshma Syad Vasanamaya :

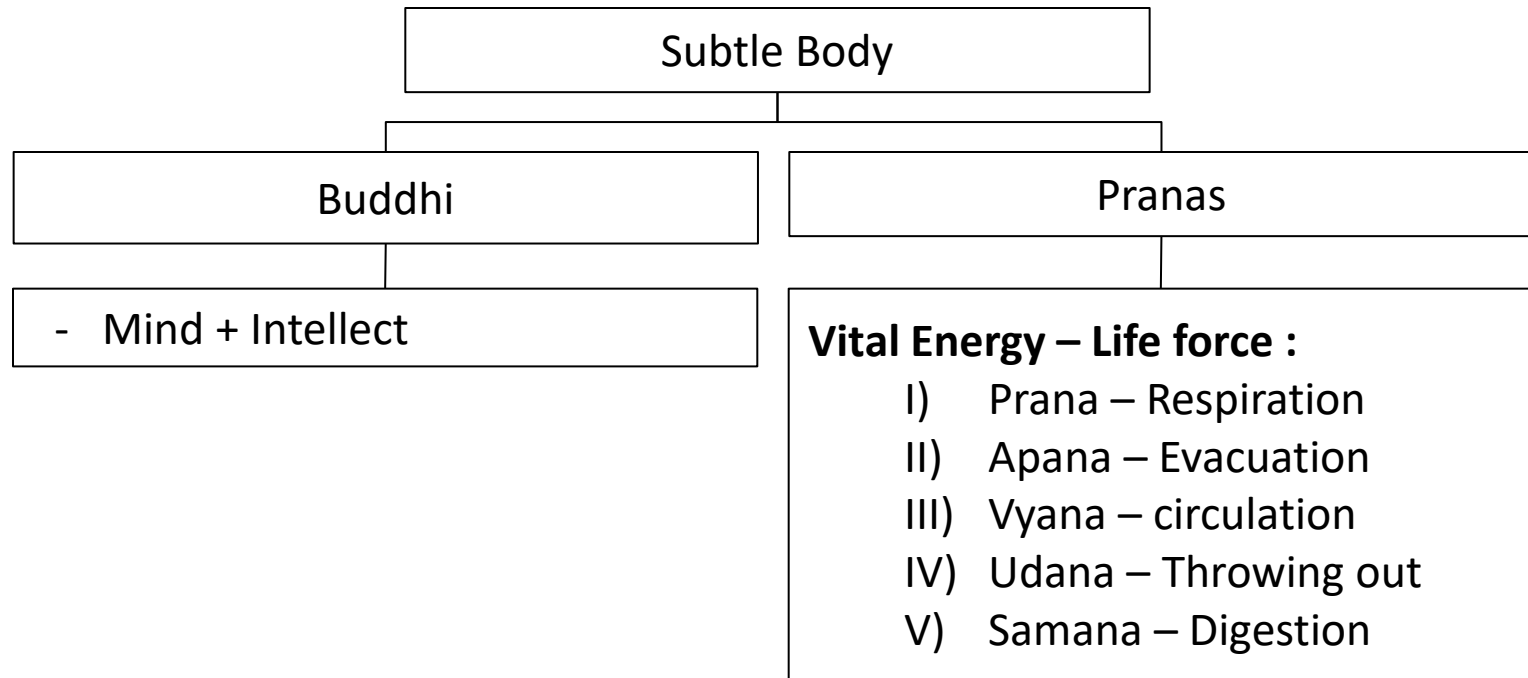


- Desires, thoughts, Kama, Krodha, Lobah.
- Maya – Predominately.

### c) Jnana Karmendriyai Sardham :



#### d) Dhi Pranau :



- Sapta Dasha Kala = 5 Jnana Indriya + 5 Karma Indriya + 5 Pranas + Mind + Buddhi  
= 17 Organs

#### e) Tat Sharira Gau :

- 17 organs are together present in the body.
- The gross body and subtle body is the limitation of Atman.
- Brahman resides in 3 Upadhis.

## Verse 2 : Important Verse

अज्ञानं कारणं साक्षी  
बोधस्तेषां विभासकः ।  
बोधाभासो बुद्धिगतः  
कर्ता स्यात्पुण्यपापयोः ॥ २ ॥

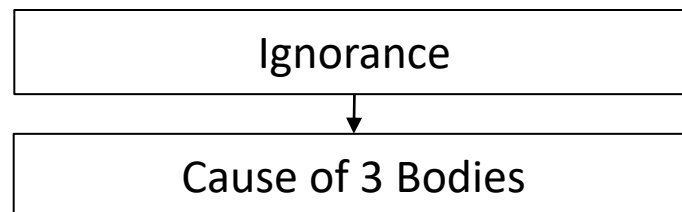
ajñānam kāranam sākshī  
bodhas teshām vibhāsakah ।  
bodhābhāso buddhi-gatah  
kartā syāt punya-pāpayoh ॥ 2 ॥

Ignorance makes the causal adjunct. Pure Consciousness stands behind them all (i.e. the three adjuncts) as the witness and the illuminator. The reflection of the pure Consciousness on the intellect (acquiring the sense of individuality due to ignorance) becomes the Jiva – the agent of good and evil. [Verse 2]

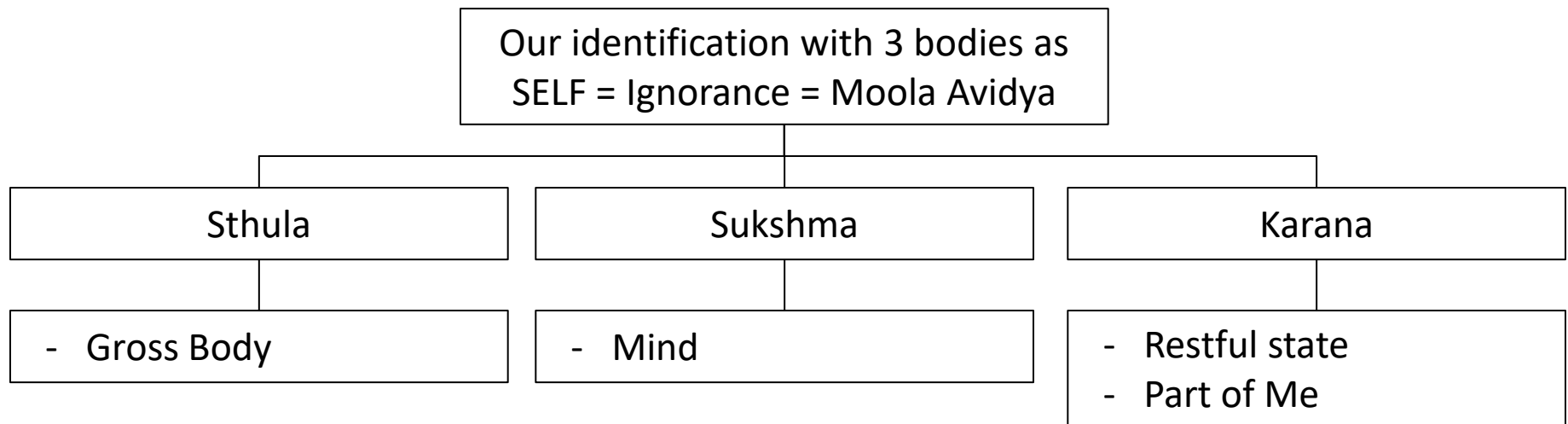
- What is causal Body?
- What is Real SELF?

### a) Ajnanam Karanam :

- Ignorance is causal body.
- Ignorance veils the SELF.
- Once SELF veiled, identification begins with Sthula, Sukshma Sharira as the Self.



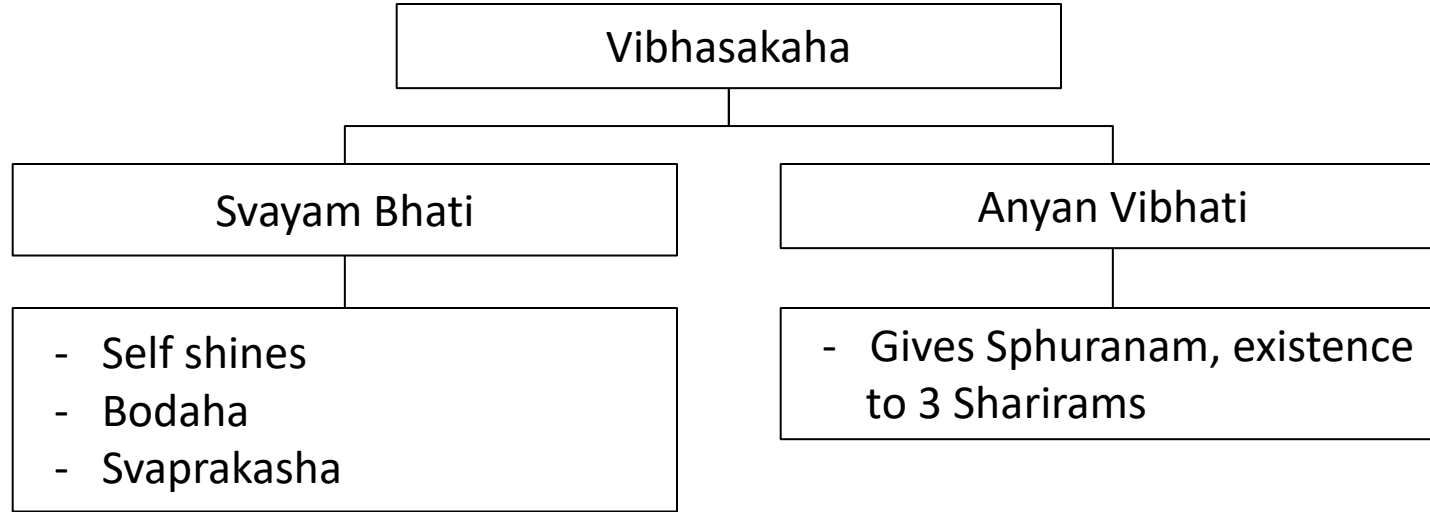
- Mind and intellect merge in Karana Shariram, hence it is called causal body.
- When do we experience ignorance Ajnanam?
- Bava Rupam
- In Deep sleep, dense nothingness, blankness, absence of gross and subtle body = Ajnanam.
- What is the purpose of enumerating Sthula, Sukshma, Karana Sharirams?
- To take us beyond the 3 bodies to the true “SELF”.
- What is Ajnanam – Ignorance?



- Who am I?
- I am the SELF, knower principle, Chaitanyam, who knows the body thoughts, emotions, ignorance, knowledge.
- 3 bodies seen, not seer, knower.
- Knowingness, sentiency is nature of self.

## b) Bodham Tesham Vibhasakaha :

- 3 Sharirams are illumined by the “SELF”, Sakshi, Chaitanyam.



- To illumine something, make something appear, illuminator has to be first present.

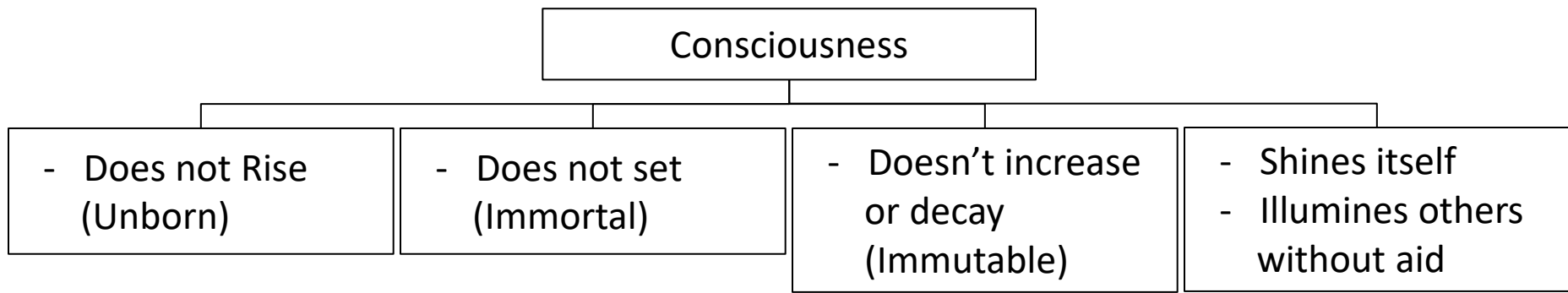
## Drk – Drishya Viveka :

नोदेति नास्तमेत्येषा न वृद्धिं याति न क्षयम् ।  
स्वयं विभात्यथान्यानि भासयेत् साधनं विना ॥५॥

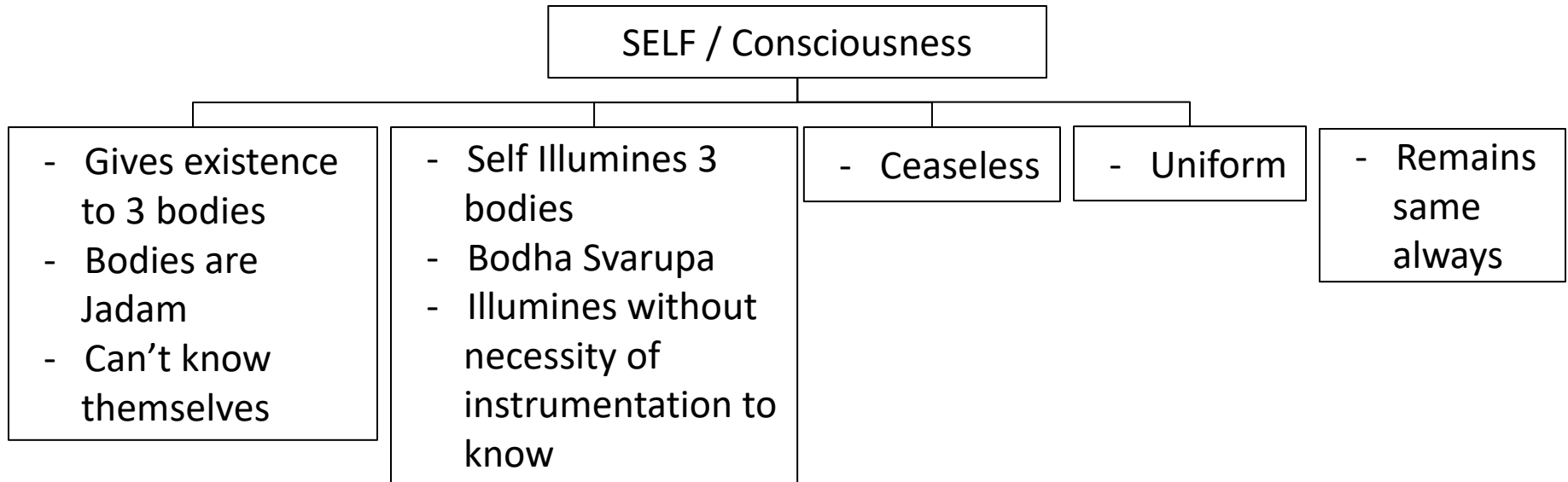
*nodeti nāstametyeṣā na vṛddhiṁ yāti na kṣayam,  
svayaṁ vibhātyathānyāni bhāsayet sādhanam vinā. (5)*

This (Consciousness) does not rise (is unborn) and does not set (is immortal). It does not increase or decay (is immutable). It shines by Itself and It illumines others without any aid.  
[Verse 5]





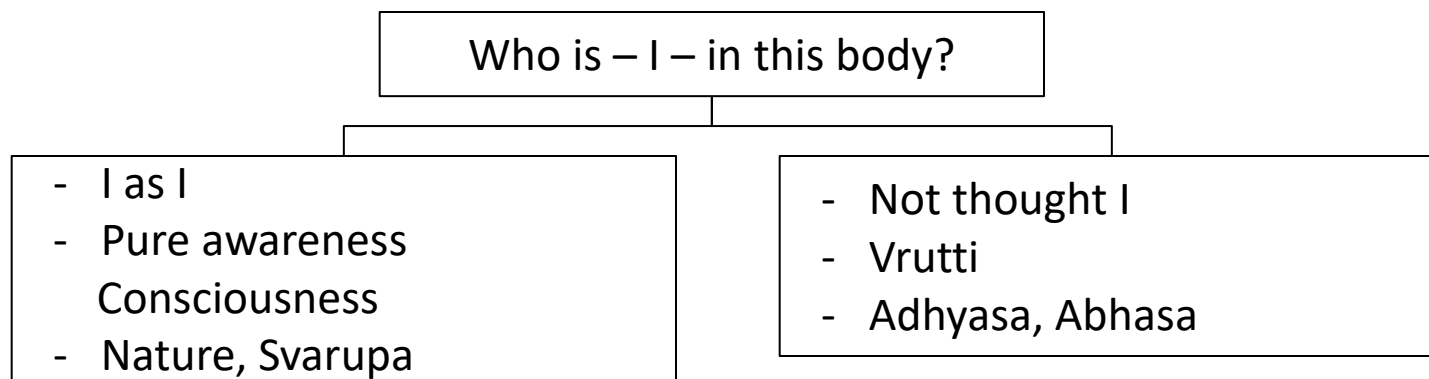
### Viseshaka Vibhasakaha :



### Example :

- To see mobile, need eyes, light, mind.
- Consciousness illumines Body / Mind / Intellect by itself without any instrument.

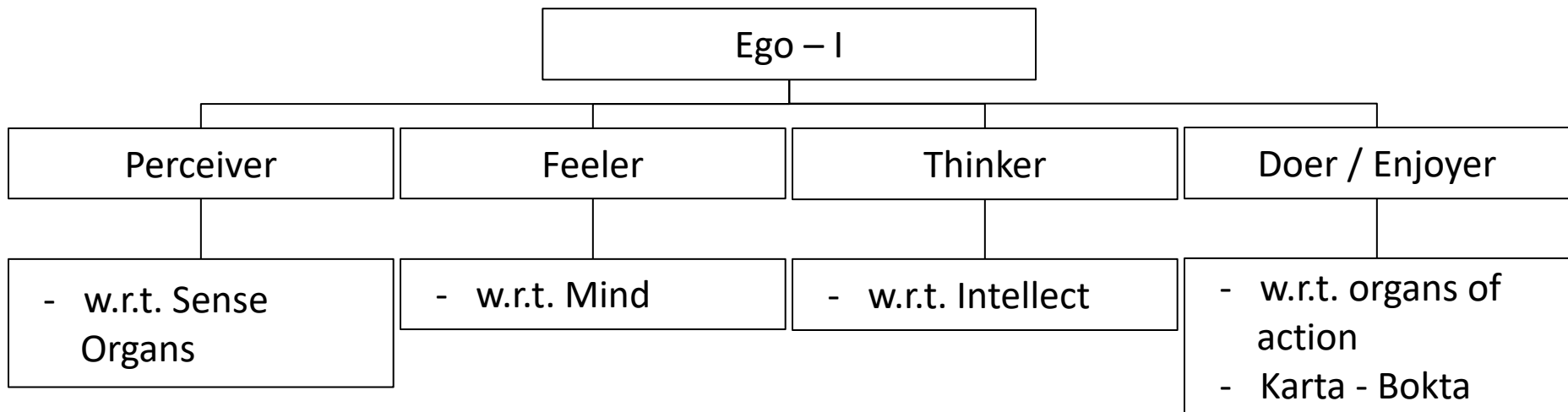
- **What is in you which just knows without requirement of mind, Indriyas?**
- **Consciousness, Awareness.**
- **1<sup>st</sup> clue of SELF : Sakshi, knower principle, Bodaha, Vibhasakaha.**



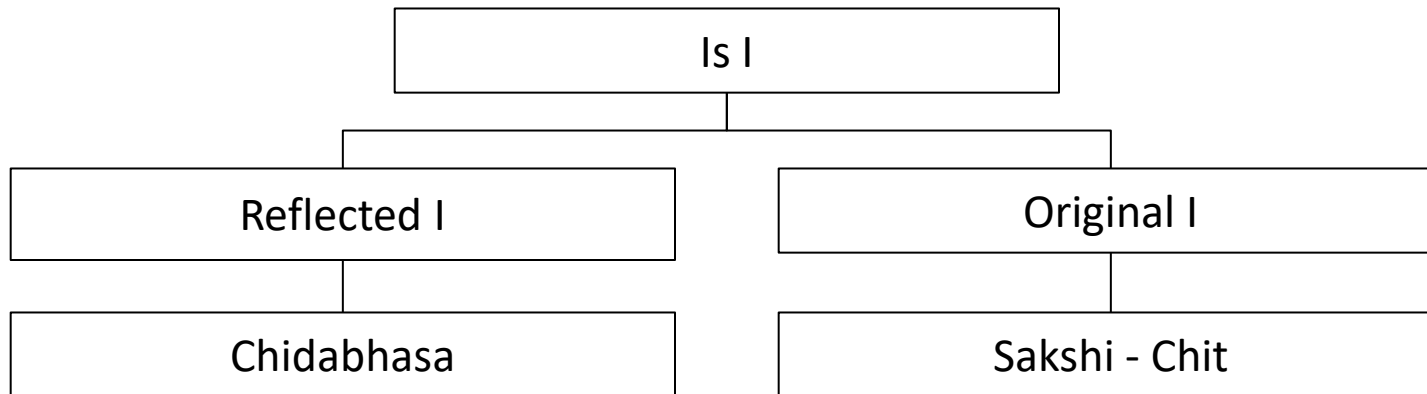
### c) Bodha Abhasaha buddhi Gathaha :

- There is a Abhasa, reflection, appearance, shadow.

Bodha	Bodha Abhasa
<ul style="list-style-type: none"> <li>- Original Consciousness</li> <li>- Pure self, without Body / Mind / Intellect, World.</li> <li>- Has independent existence</li> <li>- Nitya Mukta, Shuddha Atma.</li> </ul>	<ul style="list-style-type: none"> <li>- Reflected – I – consciousness in buddhi</li> <li>- Chidabhasa, Shadow, false I</li> <li>- Buddhi is in 3 states – Jagrat, Svapna, Sushupti</li> <li>- Buddhi Gathaha</li> <li>- Consciousness appearing at level of intellect, Buddhi that I take it to be real self in ignorance</li> <li>- It is reflection of my pure self without mind, body, world</li> <li>- Buddhi Gathaha – fallen in realm of matter, Ego I</li> </ul>



- Body is doing but I have a sense – I am doing, and I become identified with the body (Adhyasa).
- Eyes see – Hand writes, Legs walk – Body sits, I say, I – See, I Write, I walk – I am sitting.



नैव किञ्चित्करोमीति  
युक्तो मन्येत तत्त्ववित् ।  
पश्यञ्शृण्वन्स्पृशञ्छिघ्नन्  
अशनन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti  
yuktō manyēta tattvavit |  
paśyañ śṛṇvan sprśañ jighran  
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

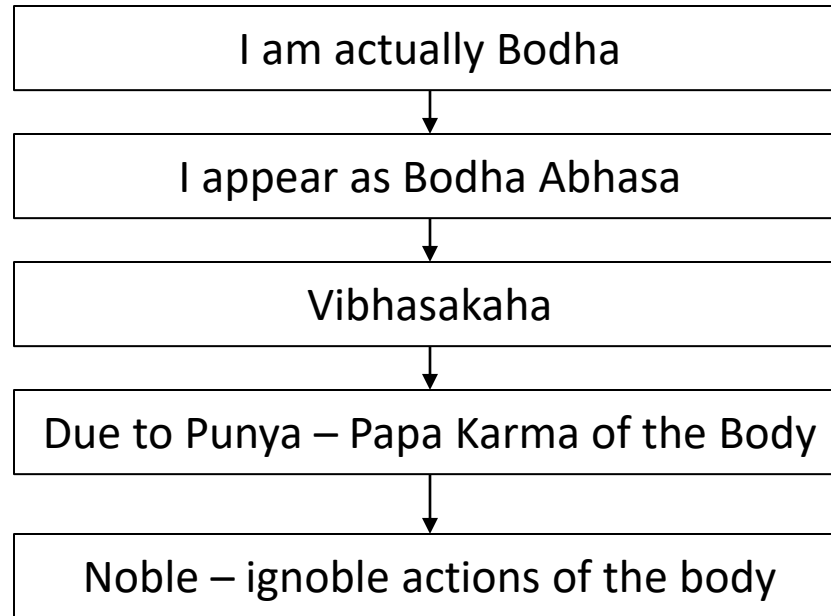
प्रलपन्विसृजन्गृह्णन्  
उन्मिषन्निमिषन्नपि ।  
इन्द्रियाणीन्द्रियार्थेषु  
वर्तन्त इति धारयन् ॥ ५-९ ॥

pralapan visṛjan grhṇan  
unmiṣan nimiṣannapi |  
indriyāṇīndriyārthēṣu  
vartanta iti dhārayan ||5-9||

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

- The I claiming doership, perceivership, enjoyership is Bodha Bhasa I, not Bodha – ever free I.

#### d) Karta Syat Punya Papayoh :



- Now – I feel Karta, Bokta, Buddhi Gathaha.
- Body born as per law of Karma – Punya – Papam.
- **Pure Consciousness stands behind 3 bodies all the time, as the witness and the illuminator.**
- The reflection of Pure Consciousness on the intellect (Acquiring the sense of individuality, due to ignorance) becomes the individual Jiva, the agent of good and evil action.
- This verse introduces causal body – ignorance, beginningless, indefinable.
- Witness, Sakshi, seer, witnesses all things directly and immediately without any medium (Nirupadhika SELF – Chaitanyam).

## Quotes :

### I) Jabala Upanishad :

तत्र

परमहंसानामसंवर्तकारुणिश्चेतकेतुदुर्वासऋभुनिदाघजड  
भरतदत्तात्रेयरैवतक-

प्रभृतयोऽव्यक्तलिङ्गा अव्यक्ताचारा अनुन्मत्ता

उन्मत्तवदाचरन्तस्त्रिदण्डं कमण्डलुं शिख्यं पात्रं

जलपवित्रं शिखां यज्ञोपवीतं च इत्येतत्सर्वं

भूःस्वाहेत्यप्सु परित्यज्यात्मानमन्विच्छेत् ॥

यथा जातरूपधरो निर्ग्रन्थो निष्परिग्रहस्तत्तद्ब्रह्ममार्गं

सम्यक्सम्पन्नः शुद्धमानसः प्राणसन्धारणार्थं

यथोक्तकाले विमुक्तो भैक्षमाचरन्नुदरपात्रेण

लाभालाभयोः समो भूत्वा

शून्यागारदेवगृहतृणकूटवल्मीकवृक्षमूलकुलालशालाग

निहोत्रगृहनदीपुलिनगिरिकुहरकन्दरकोटरनिर्झरस्थण्डिलेषु

तेष्वनिकेतवास्य प्रयत्नो निर्ममः

शुक्लध्यानपरायणोऽध्यात्मनिष्ठोऽशुभकर्म-

निर्मूलनपरः संन्यासेन देहत्यागं करोति स परमहंसो

नाम परमहंसो नामेति ॥ ६ ॥

There are sages called Paramahamsas (as in the days of yore, the sages) Samvartaka, Aruni, Svetaketu, Durvasas, Ribhu, Nidagha, Jadabharata, Dattatreya, Raivataka and others, wearing no distinguishing marks, with conduct beyond the ken (of worldly people) and who behaved as though bereft of their senses though (perfectly) sane. Discarding all these, namely the threefold staff (of bamboo), the water pot, the sling (to carry personal effects), the (alms-)bowl, the cloth for purifying water (tied to the staff), tuft of hair and sacred thread in water (i.e. a reservoir) by reciting 'Bhuh Svaha', the Paramahamsa shall seek the Atman. Possessing a form as one just born (i.e. unclad), unaffected by the pairs (of opposites, such as heat and cold, pleasure and pain), accepting nothing (except bare sustenance), well established in the path of the truth of Brahman, of pure mind, receiving alms into the mouth (literally into the vessel of the belly) at the prescribed hour in order to sustain life, becoming equanimous at gain or loss (of alms), sheltering himself, without an abode (of his own), in an unoccupied house, a temple, a clump of (tall) grass (or a heap of straw), an anthill, the shade of a tree, a potter's hut, a cottage where sacred fire is kept, sandy bank of a river, a mountain thicket or cavity, a hollow in a tree, the vicinity of a water fall or a piece of clean ground; making no efforts (in any kind of gainful activity), free from 'mineness' (i.e. a sense of possessiveness), ever meditating on Brahman, devoted to the Self, ever intent on eradication of the good and bad karman, (the sage) finally gives up his body in the state of renunciation – (such a sage) is indeed a Paramahamsa. Thus (ends) the Upanishad. [Verse 6]

## II) Narada Parivrajaka Upanishad :

बहिः सूत्रं त्यजेद्विद्वान्योगमुत्तममास्थितः। ब्रह्मभावमिदं सूत्रं धारयेद्यः सचेतनः।

धारणात्तस्य सूत्रस्य नोच्छिष्टो नाशुचिर्भवेत्॥८४॥

सूत्रमन्तर्गतं येषां ज्ञानयज्ञोपवीतिनाम्। ते वै सूत्रविदो लोके ते च यज्ञोपवीतिनः॥८५॥

ज्ञानशिखा ज्ञाननिष्ठा ज्ञानयज्ञोपवीतिनः। ज्ञानमेव परं तेषां पवित्रं ज्ञानमुच्यते॥८६॥

अग्नेरिव शिखा नान्या यस्य ज्ञानमयी शिखा। स शिखीत्युच्यते विद्वान्नेतरे केशधारिणः॥८७॥

कर्मण्यधिकृता ये तु वैदिके ब्राह्मणादयः। तैर्विधार्यमिदं सूत्रं क्रियाङ्गं तद्धि वै स्मृतम्॥८८॥

शिखा ज्ञानमयी यस्य उपवीतं च तन्मयम्। ब्राह्मण्यं सकलं तस्य इति ब्रह्मविदो विदुरिति॥८९॥

The wise man that is in supreme yoga should abandon the outer sutra (thread). He who wears (in his heart) this sutra of Brahmic Reality is alone Brahmana. Through wearing this higher sutra, it becomes not a rejected one, not an impure one. Those only whose sutra is internal, having the holy thread as jnana are the real knowers of the sutra, they are said to possess the yajnopavita (holy thread). To those whose sikha (tuft of hair) is jnana, whose holy thread is jnana, and whose meditation is upon jnana, jnana alone is supreme. It is said that jnana alone is able to purify. That wise man alone who possesses the jnana - sikha like the sikha (flame) of agni (fire) is said to possess sikha (tuft of hair). Those that have mere sikha are no sikhas. The Brahmanas and other that are entitled to perform the vedic karmas are allowed to wear the (external) thread, only as an auxiliary to the karmas. It is only vedic. The knowers of Brahman know that all Brahmanya (the state of Brahman) accrues to him only that has the jnanamaya sikha (knowledge-tuft of hair) and the tanmaya (that or Brahmanful) upavita (holy thread). [Verse 84 to 89]

### III) Katho Upanishad :

ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्धे ।  
छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्नयो ये च त्रिणाचिकेताः ॥ १ ॥

Rtam pibantau sukrtasya loke, guham pravistau parame parardhe ;  
Chaya-tapau brahma-vido vadanti, pancagnayo ye ca trina-ciketaḥ ॥ 1 ॥

The two who enjoy the fruits of their good works being seated in the cavity of the heart, the Seat of the Supreme, the knowers of Brahman call them shadow and light ; as also the performer of the five-fold-fire and those who have propitiated three times the Naciketas-fire.  
[I – III – 1]

#### Atman :

- Absolute reality, embodiment of supreme bliss, the SELF, immanent and immutable, pure existence, consciousness.
- Illuminator of 3 bodies, imparts reality and self expression to them.
- Substratum.

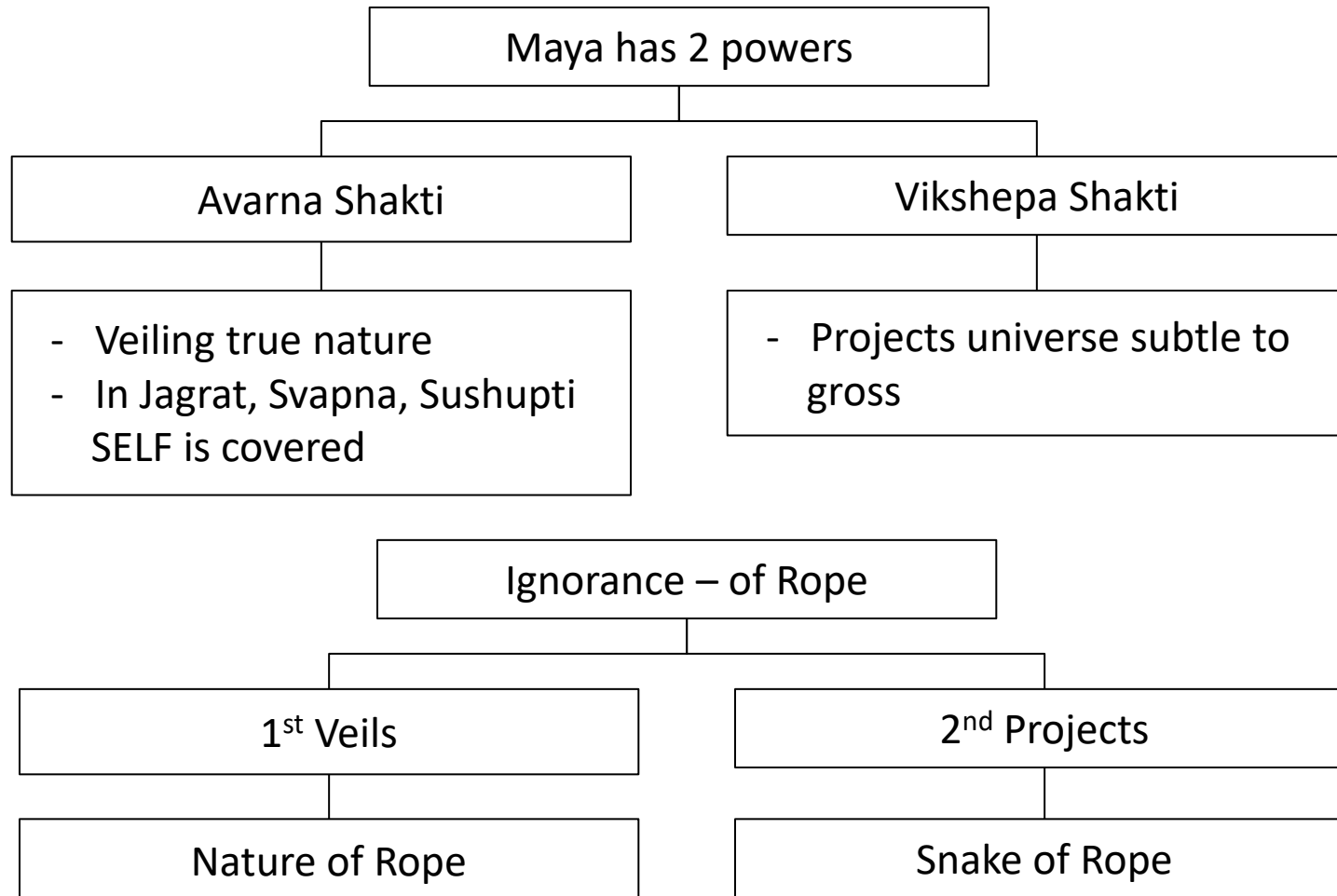
#### Jivatman :

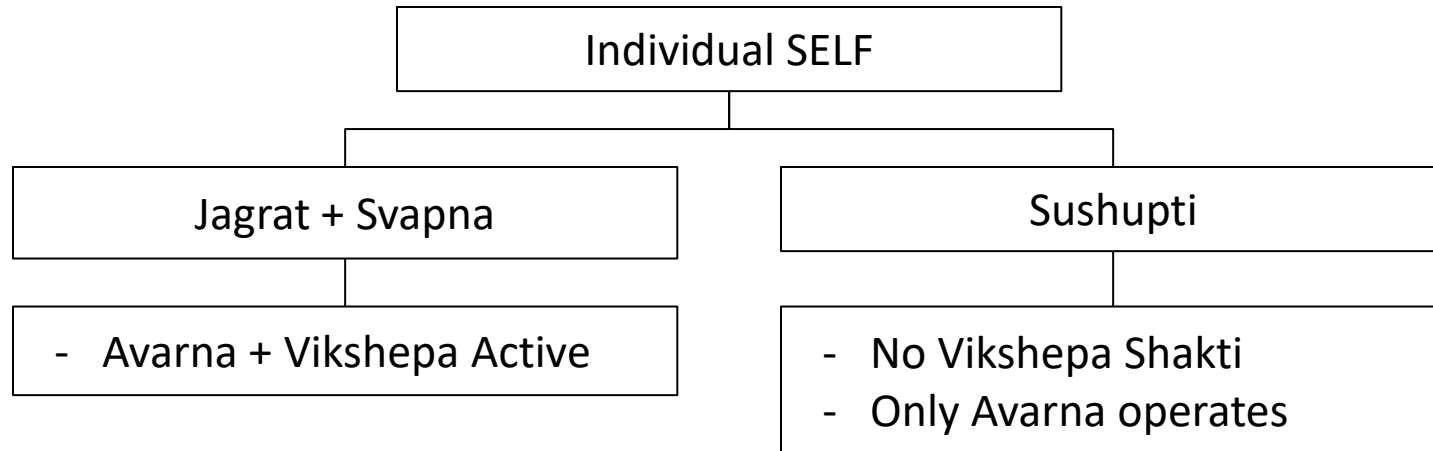
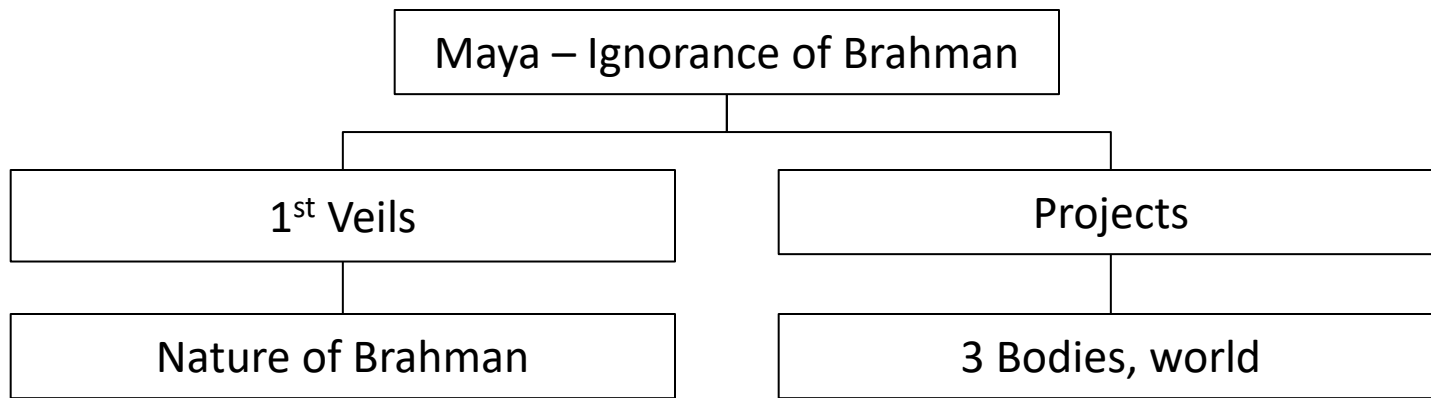
- Individual SELF.
- Bears sense of agency in regard to worldly existence.
- Bodha Abhsa, Chidabhasa.
- Acts through medium of intellect.



## Causal Body :

- Ignorance, Avidya, Maya, Prakrti.
- Indefinable power of Brahman (Total SELF) that is responsible for the manifestation of the phenomenal world.





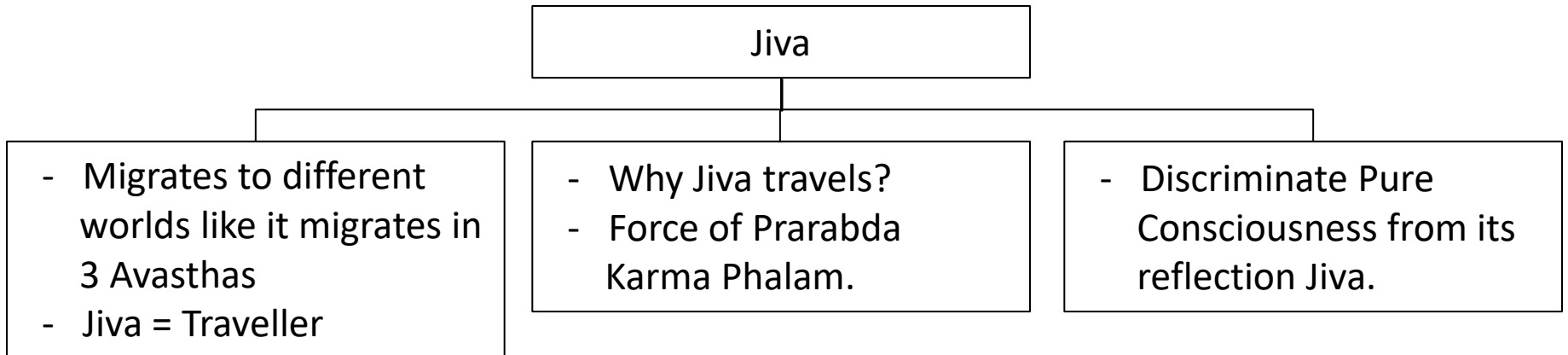
- Intellect is predominately sattvic in nature, transparent substance, catches reflection of the self luminous pure consciousness.
- Intellect acquires the property of knowingness from consciousness on to itself.
- This is referred as Chidabhasa, Bodhabhasa, Jivatma.

### Verse 3 :

स एव संसरेत्कर्म-  
वशाल्लोकद्वये सदा ।  
बोधाभासाच्छुद्धबोधं  
विविच्यादतियत्नतः ॥ ३ ॥

sa eva samsaret karma-  
vashāl loka-dvaye sadā |  
bodhābhāsāc chuddha-bodham  
vivicyād atiyatnatah || 3 ||

It is this Jiva that is incessantly migrating in the two worlds (here and hereafter) due to the resultant force of its own actions (in the form of good and evil). Therefore the supreme problem of life lies in the effort to discriminate the pure Consciousness from its reflection (i.e. the Jiva). [Verse 3]



- Jiva experiences life – Existence – Samsara involving pleasure and pain in different worlds.

Witness	Jiva
<ul style="list-style-type: none"> <li>- Supreme reality</li> <li>- Has no object of experience</li> <li>- Self evident</li> </ul>	<ul style="list-style-type: none"> <li>- With dawn of Atma Jnana, Sanchita, Agami Karma Phalams end.</li> <li>- Prarabdha exhausted by experience of pleasure – pain, till death.</li> <li>- Jiva attains self knowledge and loses sense of agency, ceases connection with whatever Actions done through this body.</li> </ul>

Upadesha Sahasri :

**आत्माभासाश्रयाश्चैवं मुखाभासाश्रया यथा ।  
गम्यन्ते शास्त्रयुक्तिभ्यामाभासासत्त्वमेव च ॥ ४३ ॥**

The self, its reflection and the intellect are comparable to the face, its reflection and the mirror. The unreality of the reflection is known from the scriptures and reasoning. [Chapter 18 - Verse 43]

**आदर्शस्तु यदाभासो मुखाकारः स एव सः ।  
यथैवं प्रत्ययादर्शो यदाभासस्तदा ह्यहम् ॥ १०९ ॥**

Just as the reflection of a face which makes a mirror appear like it is the face itself, so, the reflection of the self in the mirror of the ego making it appear like the self (Is the self). So the meaning of the sentence, 'i am Brahman' is reasonable. [Chapter 18 - Verse 109]

## Panchadasi :

शृण्वसङ्गः परिच्छेदमात्राज्जीवो भवेन्नहि ।

अन्यथा घटकुड्याद्यैरवच्छिन्नस्य जीवता ॥२८॥

(Reply) : Being merely conditioned by an object (such as the intellect), Kutastha does not become a Jiva. Otherwise, even a wall or a pot which is also pervaded by Kutastha would become a Jiva. [Chapter 8 – Verse 28]

ईषद्भासनमाभासः प्रतिबिम्बस्तथाविधः ।

बिम्बलक्षणहीनः सन्बिम्बवद्भासते स हि ॥३२॥

“Abhasa” means slight or partial manifestation, “Pratibimba” is also like that i.e., partial manifestation. It does not have the properties of the real entity but resembles it in having some of them. [Chapter 8 – Verse 32]

ससङ्गत्वविकाराभ्यां बिम्बलक्षणहीनता ।

स्फूर्तिरूपत्वमेतस्य बिम्बवद्भासनं विदुः ॥३३॥

As the Cidabhasa is associated and variable, it is devoid of the characteristics of Kutastha. But as it renders objects capable of being cognized, it resembles Kutastha. Such is the opinion of the wise. [Chapter 8 – Verse 33]

## Brihadaranyaka Upanishad :

एकीभवति, न पश्यतीत्याहुः;  
एकीभवति, न जिघ्रतीत्याहुः;  
एकीभवति, न रसयतीत्याहुः;  
एकीभवति, न वदतीत्याहुः;  
एकीभवति, न शृणोतीत्याहुः;  
एकीभवति, न मनुत इत्याहुः;  
एकीभवति, न स्पृशतीत्याहुः;  
एकीभवति, न विजानातीत्याहुः;  
तस्य हैतस्य हृदयस्याग्रं प्रद्योतते;  
तेन प्रद्योतेनैष आत्मा निष्क्रामति चक्षुष्टो वा,  
मूर्ध्नो वा, अन्येभ्यो वा शरीरदेशेभ्यः;  
तमुत्क्रामन्तं प्राणोऽनूत्क्रामति;  
प्राणमनूत्क्रामन्तं सर्वे प्राणा  
अनूत्क्रामन्ति; सविज्ञानो भवति,  
सविज्ञानमेवान्ववक्रामति ।  
तं विद्याकर्मणी समन्वारभेते  
पूर्वप्रज्ञा च ॥ २ ॥

ekībhavati, na paśyatītyāhuḥ;  
ekībhavati, na jighratītyāhuḥ;  
ekībhavati, na rasayatītyāhuḥ;  
ekībhavati, na vadatītyāhuḥ;  
ekībhavati, na śṛṇotītyāhuḥ;  
ekībhavati, na manuta ityāhuḥ;  
ekībhavati, na sprśatītyāhuḥ;  
ekībhavati, na vijānātītyāhuḥ;  
tasya haitasya hṛdayasyāgraṃ  
pradyotate; tena pradyotenaīṣa  
ātmā niṣkrāmaticakśuṣṭo vā,  
mūrdhno vā, anyebhyo vā  
śarīradeśebhyaḥ; tamutkrāmantam  
prāṇo'nūtkrāmati;  
prāṇamanūtkrāmantam sarve prāṇā  
anūtkrāmanti; savijñāno bhavati,  
savijñānamevānvavakrāmati ।  
tam vidyākarmaṇī samanvārabhete  
pūrvaprajñā ca || 2 ||

(The eye) becomes united (with the subtle body); then people say, 'He does not see.' (The nose) becomes united; then they say, 'He does not smell.' (The tongue) becomes united; then they say, 'He does not taste.' (The vocal organ) becomes united; then they say, 'He does not speak.' (The ear) becomes united; then they say, 'He does not hear.' (The Manas) becomes united; then they say, 'He does not think.' (The skin) becomes united; then they say, 'He does not touch.' (The intellect) becomes united; then they say, 'He does not know.' The top of the heart brightens. Through that brightened top the self departs, 'either through the eye, or through the head, or through any other part of the body. When it departs, the vital force follows; when the vital force departs, all the organs follow. Then the self has particular consciousness, and goes to the body which is related to that consciousness. It is followed by knowledge, work and past experience. [4 - 4 - 2]

### Aitareya Upanishad :

स एतमेव सीमानं विदार्यैतया द्वारा प्रापद्यत ।  
 सैषा विदृतिर्नाम द्वास्तदेतन्नान्दनम् ।  
 तस्य त्रय आवसथास्त्रयः स्वप्नाः ।  
 अयमावसथोऽयमावसथोऽयमावसथ इति ॥ १२ ॥

*Sa etameva sīmānam vidāryai-tayā dvārā prāpadyata,  
 saishā vidṛtir-nāma dvās-tad-etan-nāndanam,  
 tasya traya āvasathās-trayaḥ svapnāḥ,  
 ayam-āvasatho-'yam-āvasatho-'yam-āvasatha iti.*

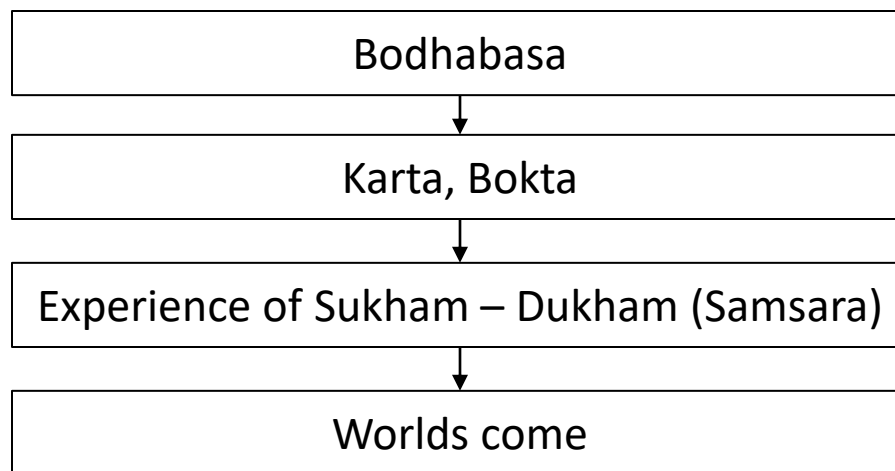
Then He opened the suture of the skull and entered by that door. This is the door named as the Vidriti or "cleft". This is the place of bliss, Nandana. He has three dwelling-places and three conditions of sleep (dream). This is a dwelling place. This is a dwelling place. This is a dwelling place. [I – III – 12]

## Taittiriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।  
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।  
तत्सृष्ट्वा । तदेवानुप्राविशत् ।  
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।  
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।  
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।  
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।  
तदप्येष श्लोको भवति ॥३॥

**so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,  
sa tapastaptva idagm sarvamasrjata yadidam kinca,  
tatsrastva tadevanupravisat,  
tadanupravisya sacca tyaccabhavat,  
niruktam canirukatam ca, nilayanam canilayanam ca  
vijnanam cavijnanam ca,  
satyam canrtam ca satyamabhavat,  
yadidam kinca, tatsatyamityacaksate,  
tadapyesa sloko bhavati II 3 II**

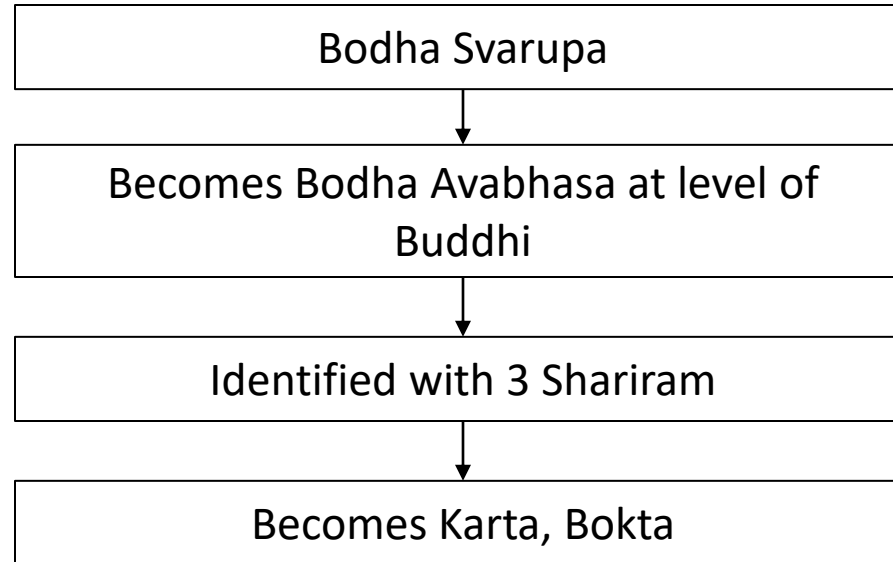
He desired, “I shall become many and be born. He performed tapas; Having performed tapas, He created all this whatsoever (We perceive). Having created it, He entered into it. Having entered it, He become the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called existence. In this sense, there is the following Vaidika Verse! [2 - 6 - 3]





### a) Sa Eva Samsaret :

- Karta which has fallen at the level of Buddhi, is not the truth.
- Karta alone has transmigration.



### b) Karma Vashat Loka Dvayam Dvaye Sadat :

- Because of fructification of Prarabda Karma Phalam, one does actions.
- With rest, cessation person performs Karma in all Iha and Para Lokas (Svarga).
- Goes in cycle of Buddhigataha Bodhabhasa.

Bodha	Bodhabhasa
<ul style="list-style-type: none"> <li>- Akarta, Abokta, Sakshi, Kevala, Nirgunashcha.</li> <li>- Vedanta says I am Bodha, chit, knower of mind + Chidabhasa reflection</li> <li>- They both look similar.</li> </ul>	<ul style="list-style-type: none"> <li>- I take myself to be Bodha Abhasa by error.</li> <li>- Karta, Bokta, Samsari, with mind, and body.</li> <li>- Not aware of reflection of consciousness, Bodha.</li> </ul>

### Problem :

- We identify with reflection instead of Body – Mind – Free Atma

### Solution :

- Identify with pure Chit as SELF, Atma, not Anatma – inert – Body – Mind Complex.

### c) Bodhabhasa Shuddham Vivichyad Yatnataha :

At the realm of Buddhi	Beyond realm of Buddhi
<ul style="list-style-type: none"> <li>- Anatma</li> <li>- Bodha Bhasa</li> <li>- Samsari Karta, Bokta</li> </ul>	<ul style="list-style-type: none"> <li>- Param Atma</li> <li>- Shuddha Bodha</li> </ul>

- Avvacharo Kruto Baudaha Vicharena Nivartate, Tasmāt Jiva Paratmanou Sarva Daiva Vicharye.

Bandah	Moksha
<ul style="list-style-type: none"> <li>- Caused by non-distinguishing</li> <li>- Not seeing the difference</li> </ul>	<ul style="list-style-type: none"> <li>- Caused by distinguishing</li> <li>- Knowing the difference by putting effort.</li> </ul>

### Means :

- Sravanam, Mananam, Nididhyasanam.
- Give up old identity of Jiva.
- Upto Aparoksha Anubhuti, be ready to work.

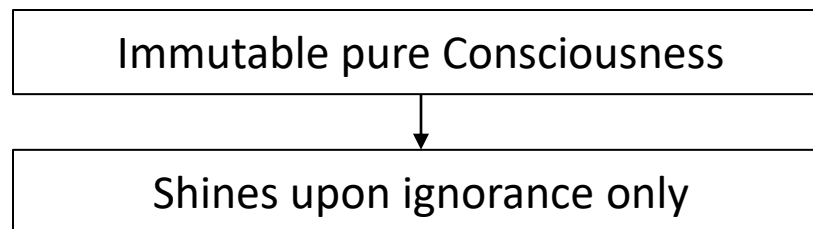
## Verse 4 : Consciousness illumines ignorance – Avidya in Sushupti

जागरस्वप्नयोरेव  
बोधाभासविडम्बना ।  
सुप्तौ तु तल्लये बोधः  
शुद्धो जाड्यं प्रकाशयेत् ॥ ४ ॥

jāgara-svapnayor eva  
bodhābhāsa-vidambanā |  
suptau tu tal-laye bodhah  
shuddho jādyam prakāshayet || 4 ||

The relational activities of the reflected Consciousness (i.e. the Jiva) are restricted to the two states of waking and dreaming : whereas in deep sleep the reflected Consciousness itself together with the reflector, the intellect, being absorbed in ignorance, the pure Consciousness shines upon ignorance only. [Verse 4]

- How to differentiate Bodha Abhasa and Bodha?
- Carefully observe both of them.



- During deep sleep, even though everything vanishes, the immutable, pure consciousness remains in itself, being ever unaffected.

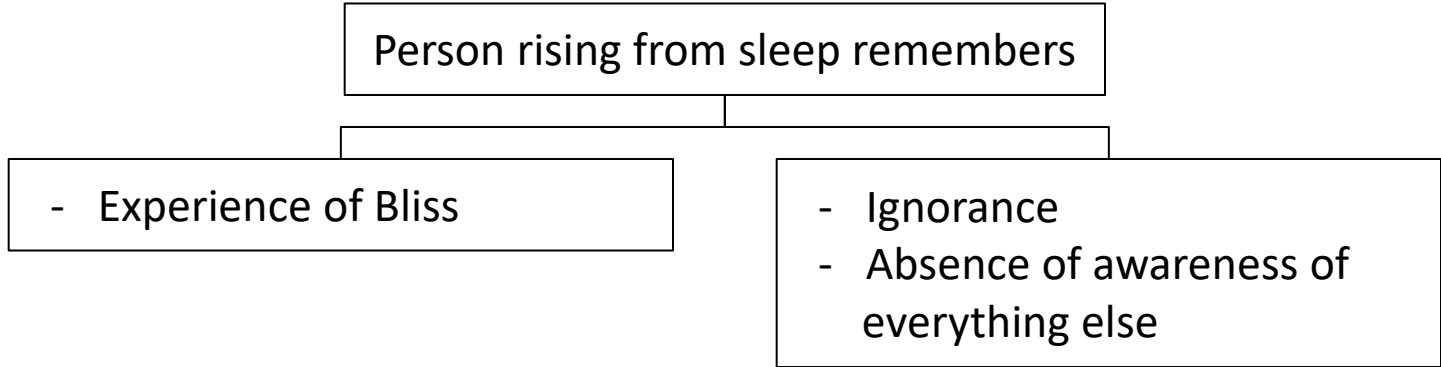
## Brihadaranyaka Upanishad :

यद्वै तन्न पश्यति पश्यन्वै  
तन्न पश्यति, न हि  
द्रष्टुर्दृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वान् ।  
न तु तद्वितीयमस्ति  
ततोऽन्यद्विभक्तं यत्पश्येत् ॥ २३ ॥

yadvai tanna paśyati paśyanvai  
tanna paśyati, na hi  
draṣṭurdṛṣṭerviparilopo vidyate'vināśitvān |  
na tu taddvitīyamasti  
tato'nyadvibhaktaṃ yatpaśyet || 23 ||

That it does not see in that state is because, although seeing then, it does not see; for the vision of the witness can never be lost, because it is immortal. But there is not that second thing separate from it which it can see. [4 - 3 - 23]

- World gets absorbed in Consciousness.
- The knowledge of seer never annihilated.



- This text is a deeper analysis of 3 states like Mandukya Upanishad for revelation of Aham Brahma Asmi.

### a) Jagrat Svapnayor Eva Bodhabhasa Vidambana :

- Ego I – Bodha Abhasa masquerades as the Bodha – Sakshi in Jagrat and Svapna.

- **Vidambana = Pompous glory of Bodhabhasa, Buddhigata, thought I, Ahamkara.**

- **Example :** Taptaya Pindata
- Black Iron ball + Red hot fire
- Red iron ball burns.
- Tadatmayam – in close proximity, ball + fire seen as one.

#### **b) Suptau Tu Tallaye :**

- Ego dissolved in deep sleep because it is Bodha Abhasa. (Reflection of Consciousness, awareness)
- For Abhasa, reflection to happen, reflecting medium is required, Adhara is required.
- Mirror goes, reflection gone.
- In Jagrat and Svapna only, there is Buddhi.
- In Sushupti, Buddhi gone to Karana Avastha – Agyanam.
- Bodha Abhasa is resolved, released temporarily.
- Bodha can't illumine anymore, nothing to illumine.

#### **c) Jadyam Prakashayet :**

- In deep sleep experience, Jadyam, nothingness, Jadata, ignorance, is our experience.

- **That which illumines Jadata, nothingness, Karana Shariram, Agyanam is Bodha, Consciousness.**

- There is Shuddha Bodha, existent consciousness, which illumines Karana Shariram.

- **That which you are experiencing in deep sleep Bodha, is real you.**

Jagrat, Swapna	Susupti
<ul style="list-style-type: none"> <li>- I – thought, reflection of Bodha.</li> </ul>	<ul style="list-style-type: none"> <li>- I – thought not there</li> <li>- Agyana Avastha</li> <li>- I – Consciousness am there, illuminator</li> <li>- Only Bodha exists in deep sleep</li> </ul>

- Shankara teaches us in a simple, experiential way in this beautiful text, the truth, about our real nature as Satchit Ananda.

Bhasakaha / Bodha	Bodha Abhasa
<ul style="list-style-type: none"> <li>- Illuminator, self</li> <li>- Actual Jiva Svarupa</li> <li>- Jnanam, Consciousness, knowledge truth</li> <li>- Real you</li> <li>- True Self</li> </ul>	<ul style="list-style-type: none"> <li>- Jiva today is without Atma Jnanam, in ignorance</li> <li>- In Slipped consciousness</li> <li>- Appearance at level of Buddhi</li> <li>- Buddhi Gataha</li> <li>- Identifies with Sthula, Sukshma, Karana Sharirams as self.</li> <li>- Becomes Karta, Bokta on the appearance of Body – mind complex.</li> <li>- Body functions</li> <li>- Senses function</li> <li>- Pure I – Identified with Body / Mind / Intellect, becomes Perceiver / Feeler / Thinker.</li> <li>- Takes appropriate embodiments to experience Punya – Papam</li> <li>- Notional self</li> </ul>

- To save ourself from Samsara, we have to know that we are not the false self.
- True self reveals itself one we distinguish Bodha and Abasa clearly.
- 2 things appear in the same way, as, SELF, look similar – Chit and Chidabhasa.
- Study real self, false self in 3 states.

Real Self	False Self
- Active in sleep	- Active in waking, dream

Waking Dream	Deep Sleep
<ul style="list-style-type: none"> <li>- False self masquerades as real self</li> <li>- Reflected self taken as I</li> <li>- False self</li> </ul>	<ul style="list-style-type: none"> <li>- False self is missing</li> <li>- Buddhi, reflecting medium is not there.</li> <li>- Reflected self is not there, gets resolved daily in deep sleep.</li> <li>- I – the real self am there.</li> </ul> <p><b>Conclusion :</b></p> <ul style="list-style-type: none"> <li>- Reflected SELF can't be you.</li> <li>- You, real self exist when false self is absent.</li> </ul>

- Bodha is real SELF, pure consciousness still available, illuminating Karana Shariram.



- Is Bodha, pure Consciousness experienced in deep sleep?

- **SELF is always there.**
- **What is not there always, cannot be the self.**

### **In Sleep :**

- Reflected consciousness is not there, but still I am there.
- Therefore, reflected consciousness is not the self.
- Pure self is there distinctly, only in deep sleep and not distinctly in waking, dream.
- SELF is there always, is the experience, we all have always.

### **Next Verse :**

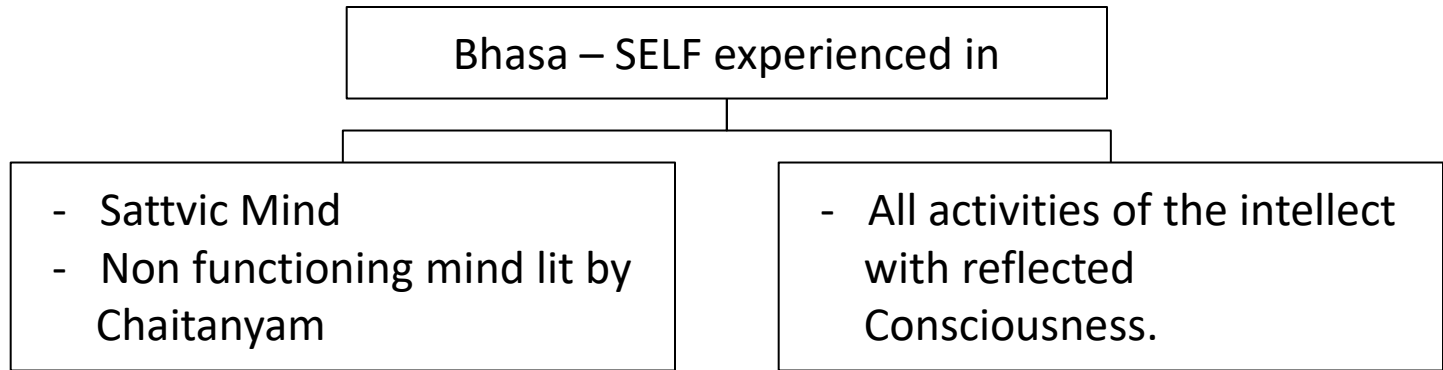
- We do experience Bhasa, pure self even in Jagrat.

## Verse 5 :

जागरेऽपि धियस्तूष्णीं—  
भावः शुद्धेन भास्यते ।  
धीव्यापाराश्च चिद्भास्याश्च  
चिदाभासेन संयुताः ॥ ५ ॥

jāgare 'pi dhiyas tūshnīm-  
bhāvah shuddhena bhāsyate ।  
dhī-vyāpārāsh ca cid-bhāsyāsh  
cid-ābhāsenā samyutāh ॥ 5 ॥

Even in wakefulness, the calm of the intellect is lit up by the pure Consciousness. So also the activities of the intellect together with the reflected – Consciousness are subject to manifestation by the pure Consciousness. [Verse 5]



2 states of Illumination

Quiet state

By Bhasa alone

Active state in Jagrat

By Bhasa and Chidabhasa

## Panchadasi :

चिदाभासविशिष्टानां तथाऽनेकधियामसौ ।  
संधिं धियामभावं च भासयन्प्रविविच्यताम् ॥३॥

Similarly awareness illumines the space between the thought modifications in the Subtle Body as well as the absence of thoughts in deep sleep, but it can only be recognized in the spaces between the thoughts because it is not absorbed by the vrittis...or by deep sleep. [Chapter 8 – Verse 3]

संधयोऽखिलवृत्तीनामभावाश्चावभासिताः ।  
निर्विकारेण येनासौ कूटस्थ इति चोच्यते ॥२१॥

That consciousness which witnesses the interval between the disappearance and the rise of successive Vrttis and the period when they do not exist, and which is itself unmodifiable and immutable, is called Kutastha. [Chapter 8 – Verse 21]

कंचित्कालं प्रबुद्धस्य ब्रह्मानन्दस्य वासना ।  
अनुगच्छेद्यतस्तूष्णीमास्ते निर्विषयः सुखी ॥७४॥

For a short time after the waking up the impression of the bliss of Brahman enjoyed during sleep continues. For he remains for some time calm and happy, without taking any interest in the enjoyment of external object. [Chapter 11 – verse 74]

आस्तामेतद्वत्र यत्र सुखं स्याद्विषयैर्विना ।  
तत्र सर्वत्र विद्ध्येतां ब्रह्मानन्दस्य वासनाम् ॥८५॥

Leave the vain argument alone and know that whenever happiness is felt in the absence of objects, that happiness is an impression of the bliss of Brahman. [Chapter 11 – verse 85]

### a) Jagare Api :

- Also in Jagrat Avastha this consciousness is experienced.

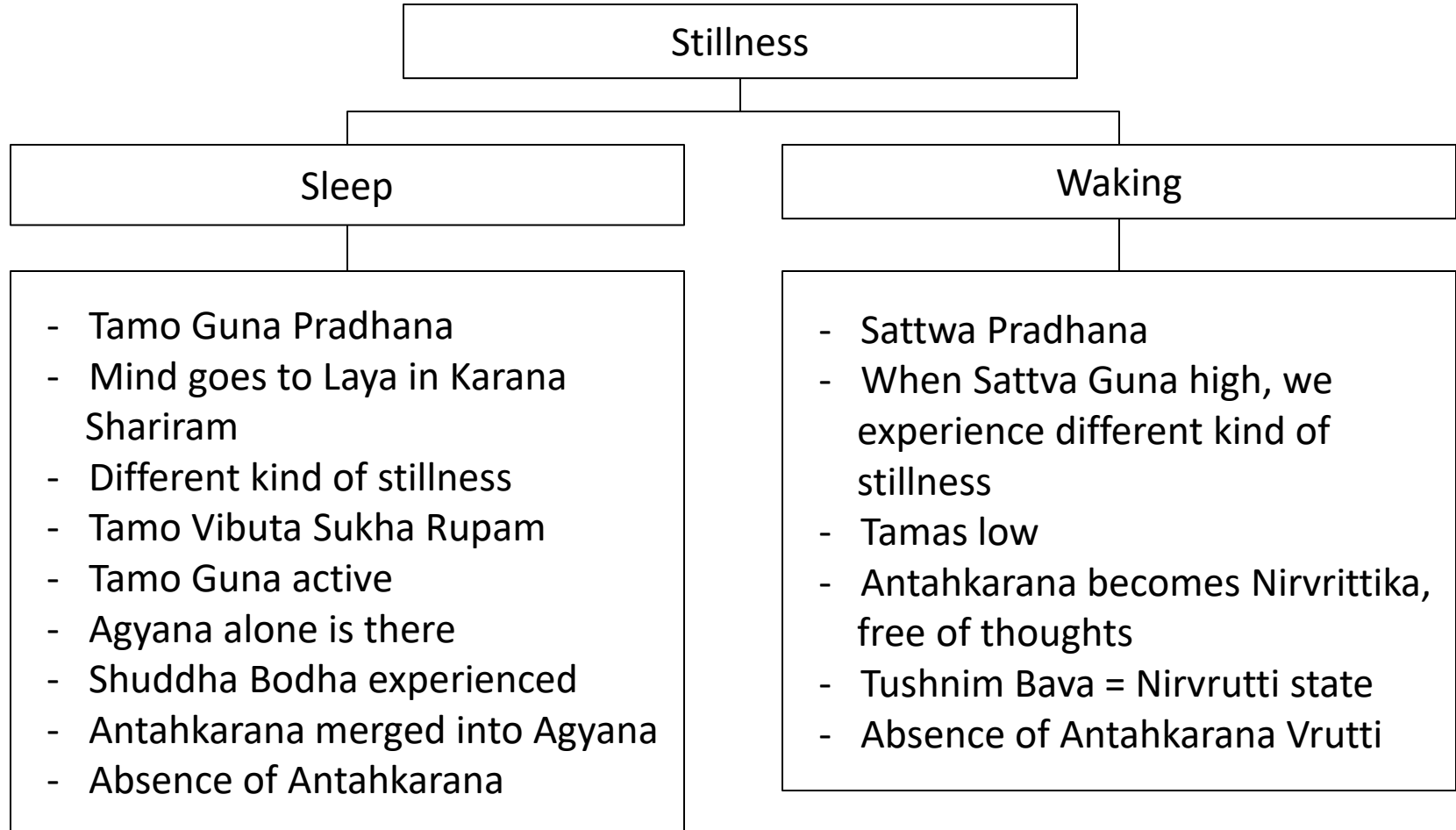
### Deep Sleep :

- Shuddha Bodha illuminates Agyanam – ignorance.

- When do we experience consciousness clearly in Jagrat?

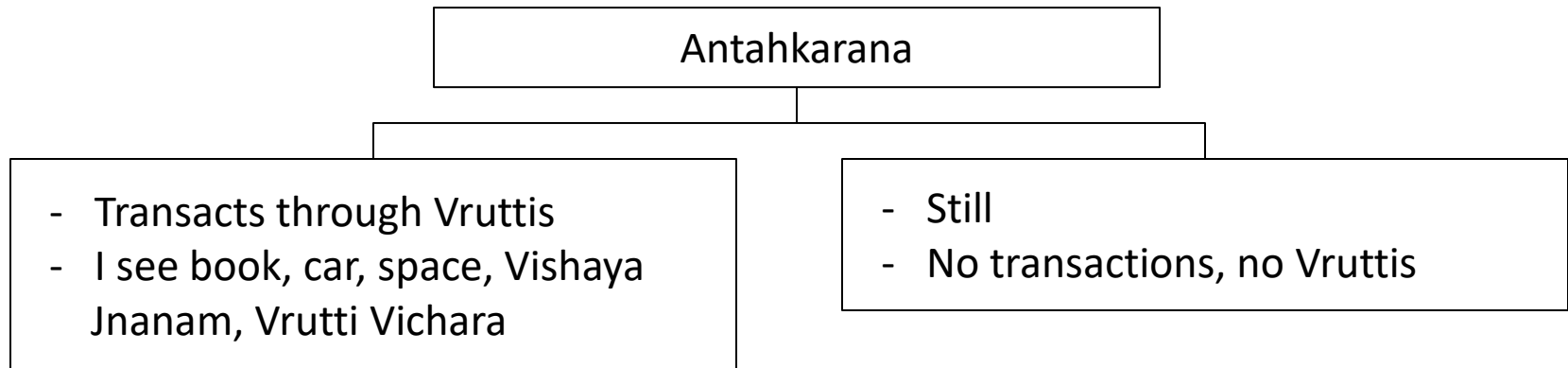
**b) Dhiyaha Tushnim Bavaha Shuddha Bhasate :**

- When mind and intellect become still, free of Vrutitis.



- Do you experience Sakshi when mind is still?
- Do you experience I without any kind of Vrutti?
- That is you.
- Self is everywhere at all times.

### c) Dhi Vyaparashcha :



- When Vrutti rises only, Consciousness gets reflected.

### d) Chidabhasena Samyuktaha :

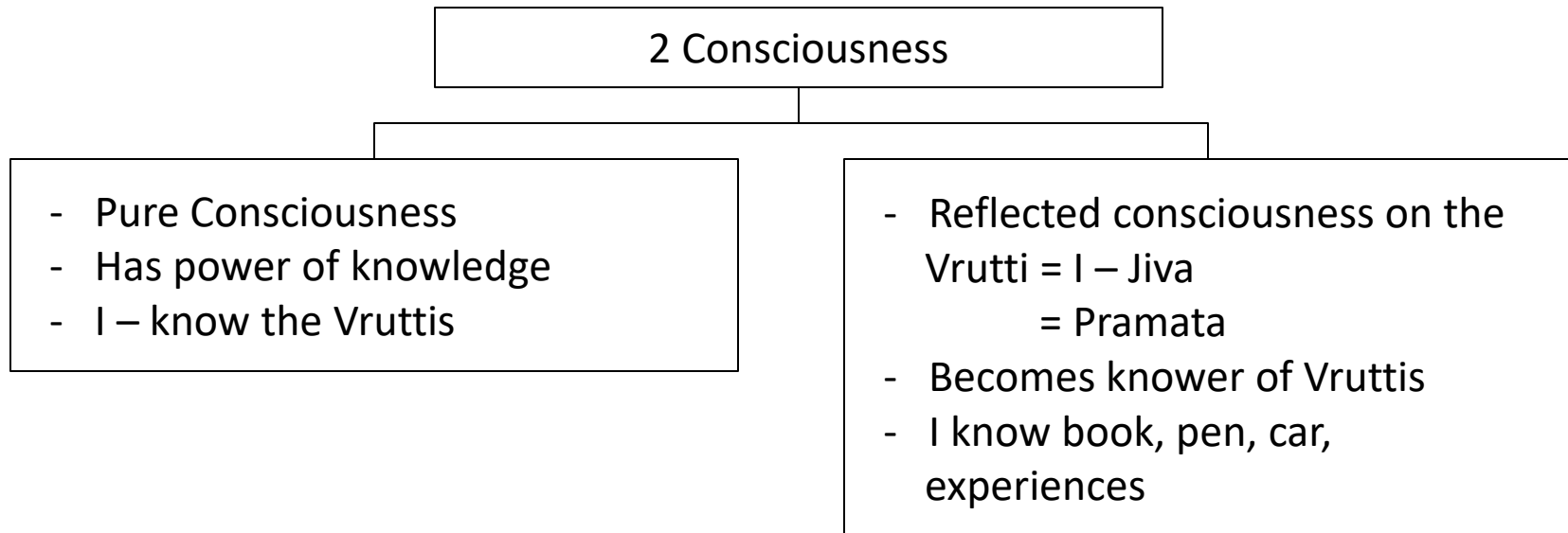
- Vrutti becomes imbued with Chidabhasa, reflected consciousness.
- No Vrutti, no reflection of Consciousness in sleep.

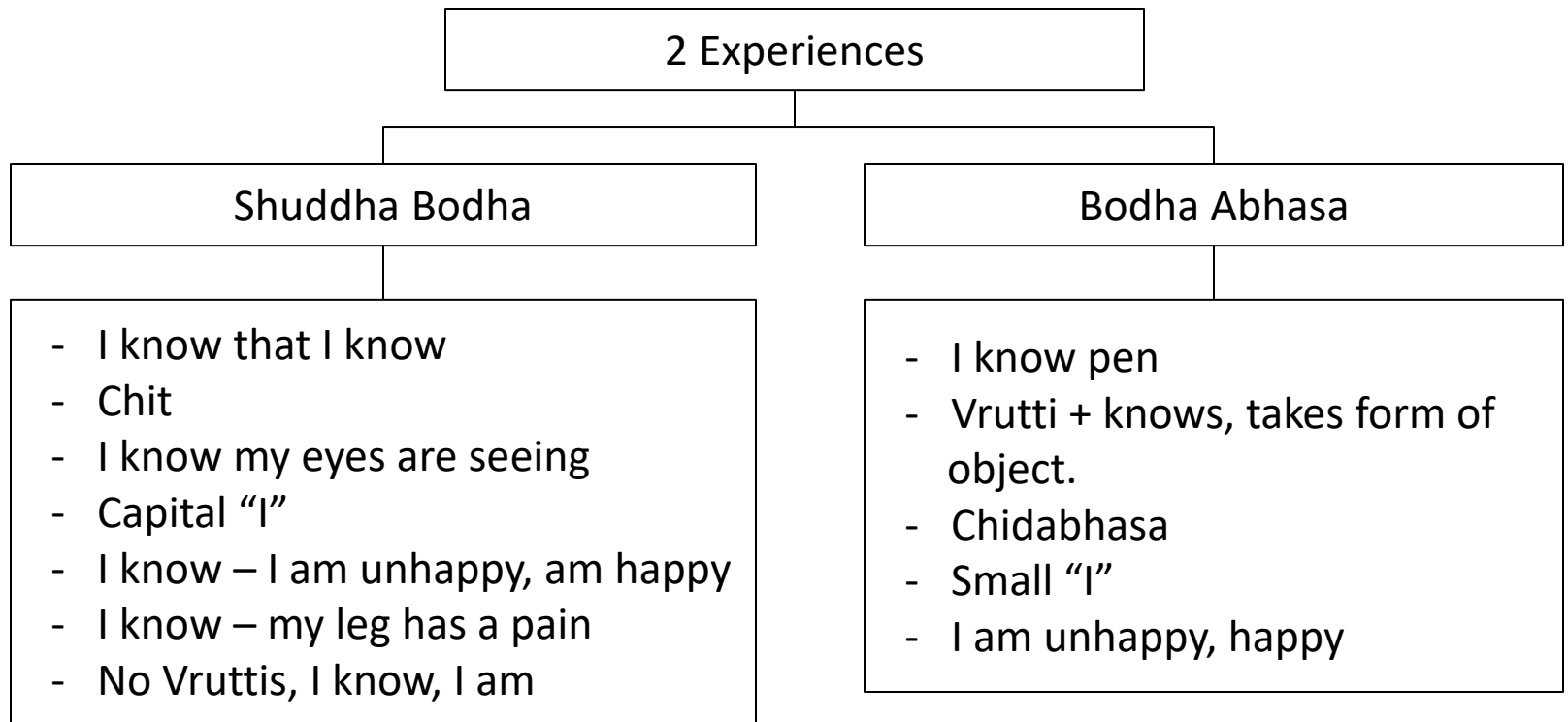
### e) Tad Bhasyat :

- That Vrutti which has Chidabhasa is illumined by Consciousness.

Waking	Sleep
<ul style="list-style-type: none"> <li>- Vruttis are reflecting medium for Consciousness</li> </ul>	<ul style="list-style-type: none"> <li>- No Vrutti</li> <li>- Pure Consciousness illumines absence of all Vruttis.</li> </ul>

- What happens to pure consciousness in waking state?
- Pure consciousness illumines those thoughts which have got reflected Consciousness.





- Comprehend pure Consciousness, this way.

## Verse 6 :

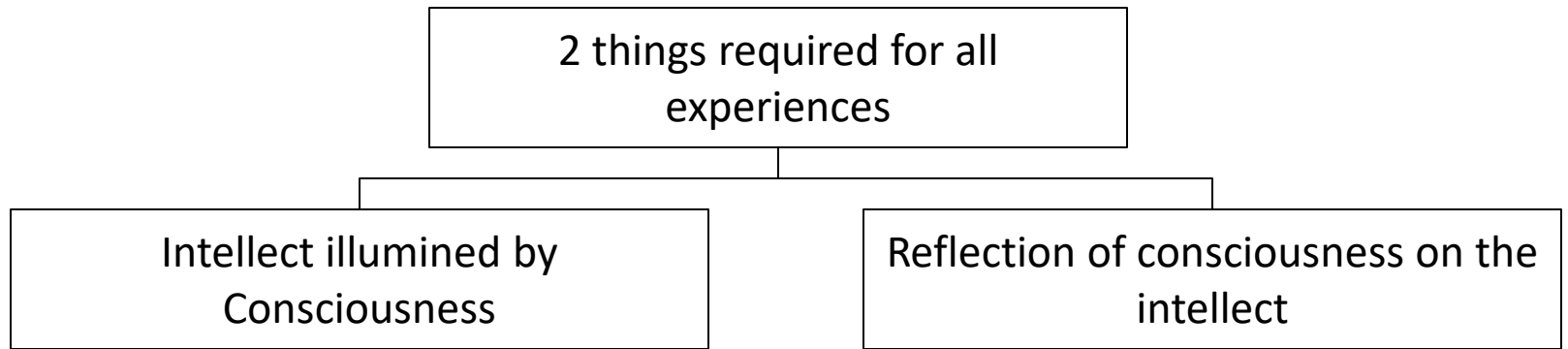
वह्निस्तप्तजलं ताप-  
युक्तं देहस्य तापकम् ।  
चिद्भास्या धीस्तदाभास-  
युक्तान्यं भासयेत्तथा ॥ ६ ॥

vanhi-tapta-jalam tāpa-  
yuktam dehasya tāpakam ।  
cid-bhāsyā dhīs tad-ābhāsa-  
yuktānyam bhāsayet tathā ॥ 6 ॥

Water heated on fire acquires heat and so becomes capable of heating the body; in like manner, the intellect illumined by pure Consciousness acquires its lustre and thereby illumines all other external objects. [Verse 6]

Example	Intellect
<ul style="list-style-type: none"><li>- Water aquires heat of fire, can scald the body</li></ul>	<ul style="list-style-type: none"><li>- Intellect illumined by consciousness aquires the lustre of consciousness and illumines external objects</li><li>- Intellect manifests the external objects like car, pot, desk....</li></ul>

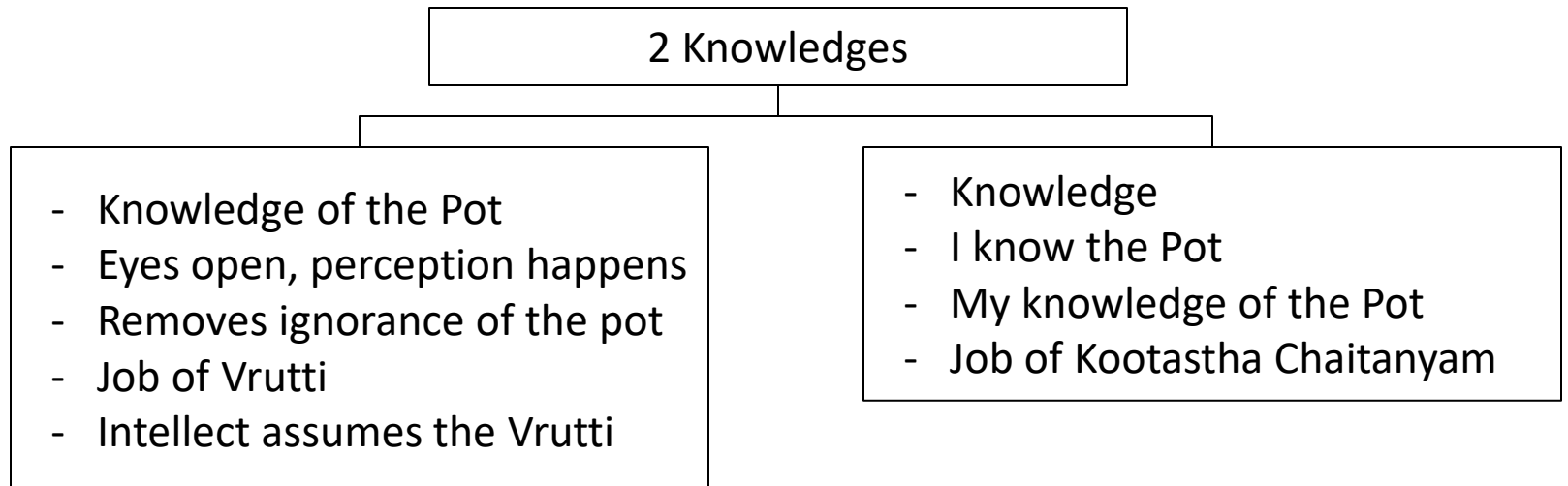




### Panchadasi :

घटैकाकारधीस्था चिद्घटमेवावभासयेत् ।  
घटस्य ज्ञातता ब्रह्मचैतन्येनावभासते ॥४॥

An external object, such as a pot, is cognized through the Vrttis (modifications of the intellect) assuming its form, but the knowledge 'I know the pot' comes (directly) through pure consciousness, Brahman. [Chapter 8 – Verse 4]



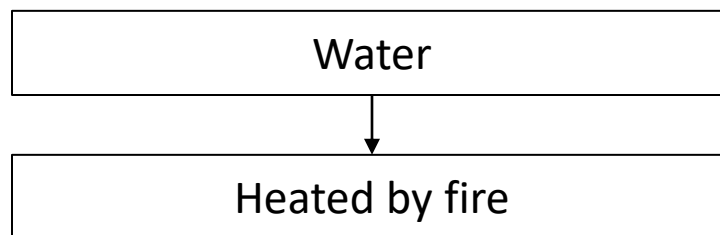
## Panchadasi :

अहंवृत्तौ चिदाभासः कामक्रोधादिकासु च ।  
संव्याप्य वर्तते तप्ते लोहे वह्निर्यथा तथा ॥१८॥

As fire pervades a red-hot piece of iron, so Cidabhasa pervades I – consciousness as well as lust, anger, and other emotions. [Chapter 8 – Verse 18]

- Fire pervades cold iron.
- I – Consciousness pervades all emotions of lust, anger, desire, compassion.

### a) Vanhi Taptau Jalam :



### b) Tapah Yuktam :

- Nature of water – coldness.
- Because of association with fire, water becomes hot.

### c) Dehasya Tapakam :

- Hot water scalds the skin.
- Water gets property of fire.
- As fire scalds, hot water also scalds.

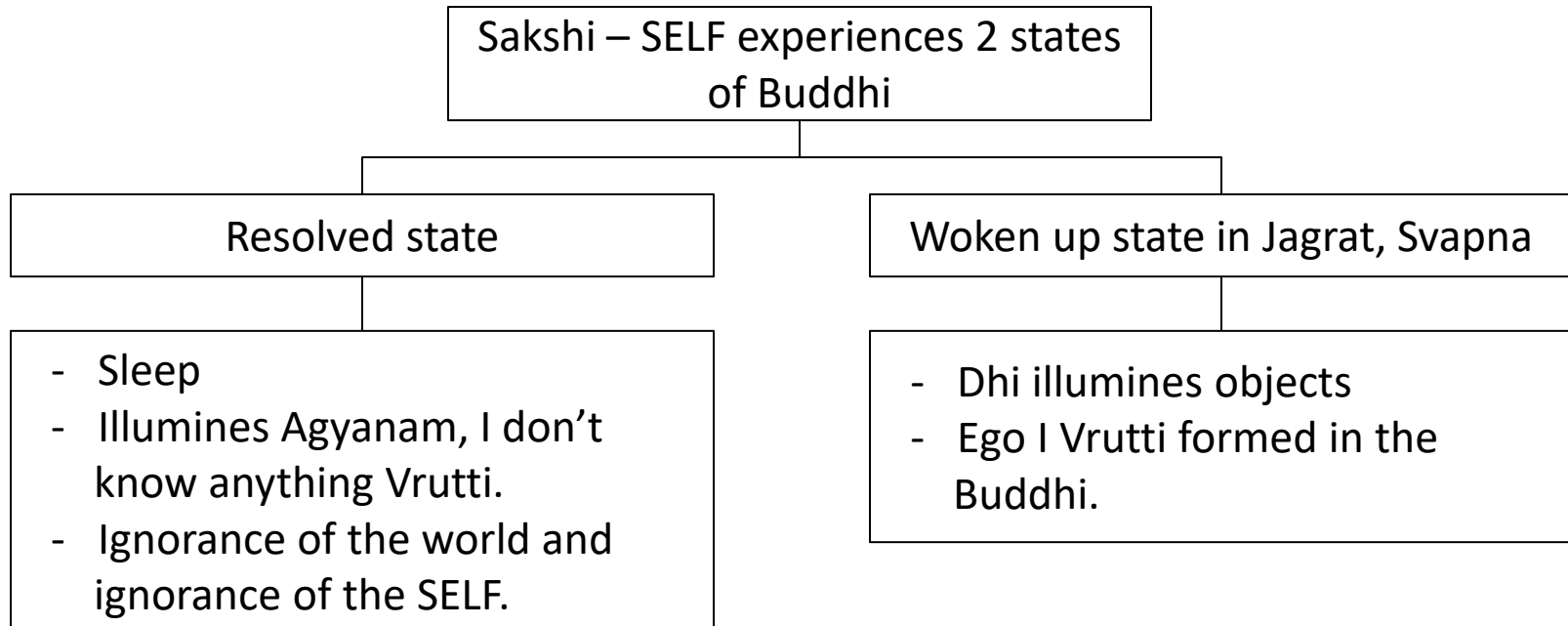
#### d) Chid Bhasya Dihi Tada :

Buddhi	Buddhi in association with chit
<ul style="list-style-type: none"><li>- Inert</li><li>- Can't know by itself</li></ul>	<ul style="list-style-type: none"><li>- Glows becomes Chidabhasa</li></ul>

- Buddhi becomes relative knower of external objects.
- Endowed with reflection of chit, Buddhi gets illumining power, knowing power.

#### e) Anyan Bhasayet Tatha :

- Reflected consciousness changes property of inert Buddhi.
- Buddhi borrows capacity from chit and illumines 5 sense objects through 5 sense organs.

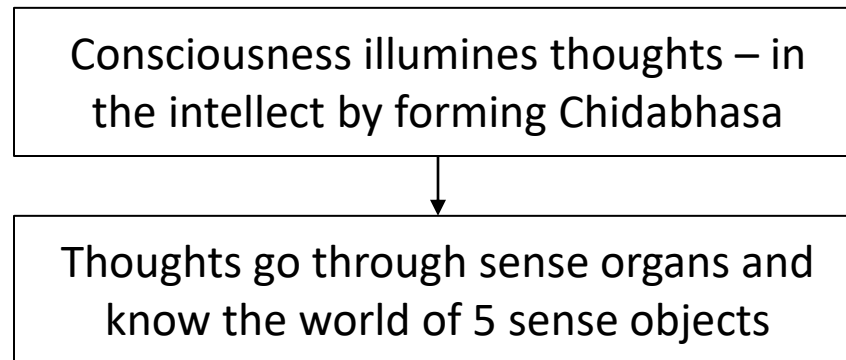


- I – Sakshi – knows the thoughts which are imbued with Chidabhasa.

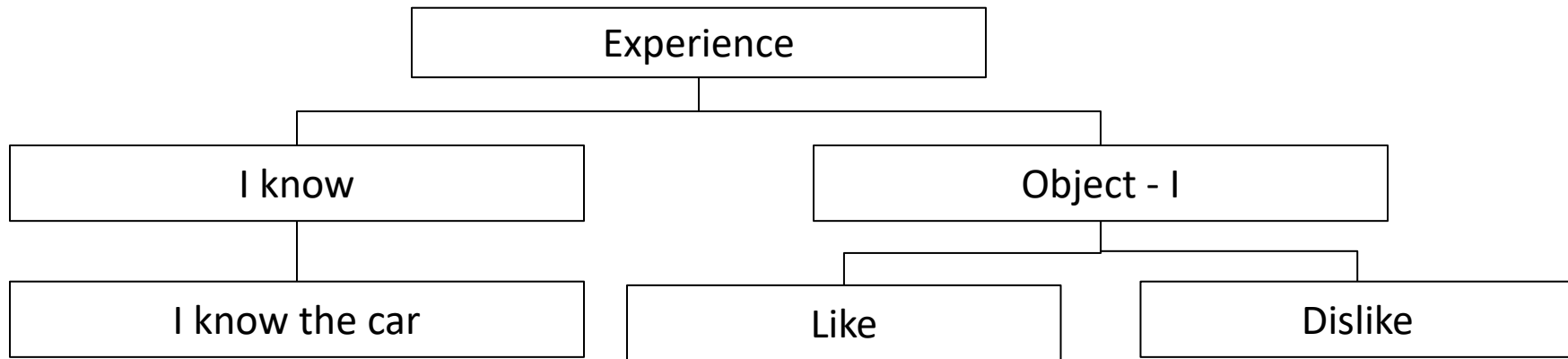
I – know – I am	I illumine objects
	2 <sup>nd</sup>

- I know – I know the thoughts knowing the car, the body, the world.

I – Know	The Antahkarana Vrutis
- Chidabhasa	- Thoughts of objects - Thoughts Jadam - Imbued with reflected Consciousness.



- Buddhi influenced by earlier Samskaras.



- There is an experiential movement of thought.

## Verse 7 :

रूपादौ गुणदोषादि-  
विकल्पा बुद्धिगाः क्रियाः ।  
ताः क्रिया विषयैः सार्धं  
भासयन्ती चितिर्मता ॥ ७ ॥

rūpādau guna-doshādi-  
vikalpā buddhigāh kriyāh ।  
tāh kriyā vishayaih sārdham  
bhāsayantī citir matā ॥ 7 ॥

Water heated on fire acquires heat and so becomes capable of heating the body; in like manner, the intellect illumined by pure Consciousness acquires its lustre and thereby illumines all other external objects. [Verse 6]

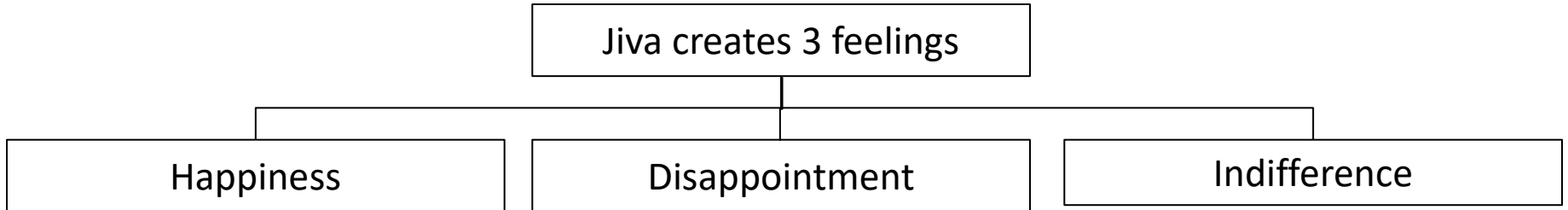
Pure Consciousness	Intellect
<ul style="list-style-type: none"><li>- Only reveals the sense objects</li><li>- Its free from all modifications</li></ul>	<ul style="list-style-type: none"><li>- Superimpose good, evil notions on the sense objects</li><li>- Colours them as this is good, this is bad.</li><li>- Modifications of mind are unreal and do not affect Consciousness.</li></ul>

## Panchadasi :

प्रियोऽप्रिय उपेक्ष्यश्चेत्याकारा मणिगास्त्रयः ।  
सृष्टा जीवैरीशसृष्टं रूपं साधारणं त्रिषु ॥२२॥

The Jiva creates these three feelings of happiness, disappointment or indifference with regard to the gem, but the nature of the gem as created by Ishvara remains the same throughout. [Chapter 4 – Verse 22]

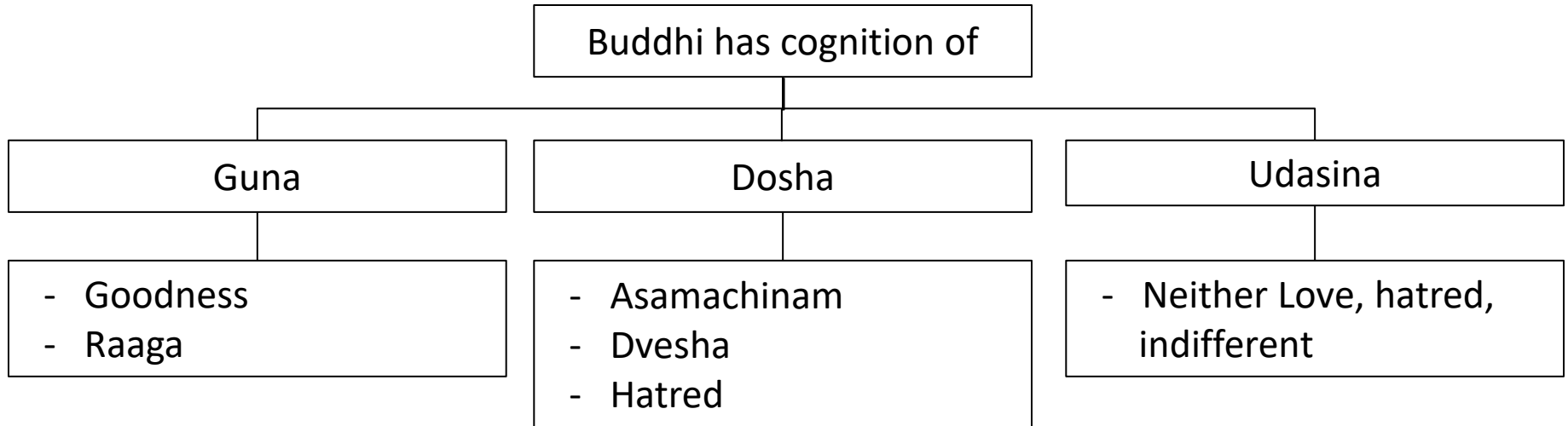
Objects of experience	Enjoyment of objects
<ul style="list-style-type: none"><li>- Created by Ishvara</li><li>- Modification or functions of Maya Shakti of Ishvara</li></ul>	<ul style="list-style-type: none"><li>- Modifications or functions of inner organs of Jiva.</li></ul>



### a) Rupadhau :

- In Shabda, Sparsha, Rupa, Rasah, Gandah Vrutitis.
- Objects of thoughts are illumined by consciousness, Ishvara Srishti.

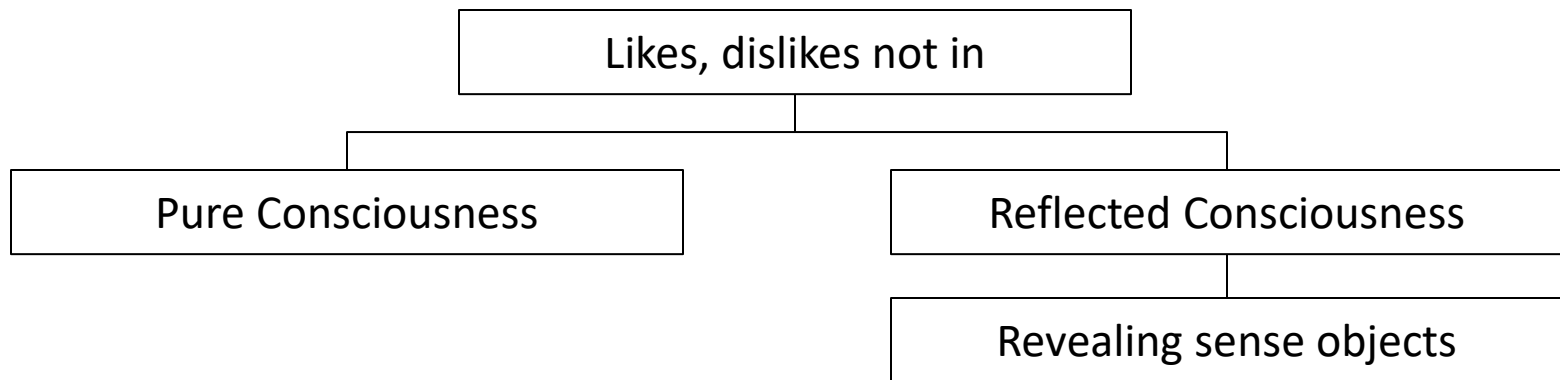
## b) Guna Dosha Dhi Vikalpas :



- Objects are coloured with imagination of Buddhi, Jiva Srishti.

## c) Buddhika Kriyaha :

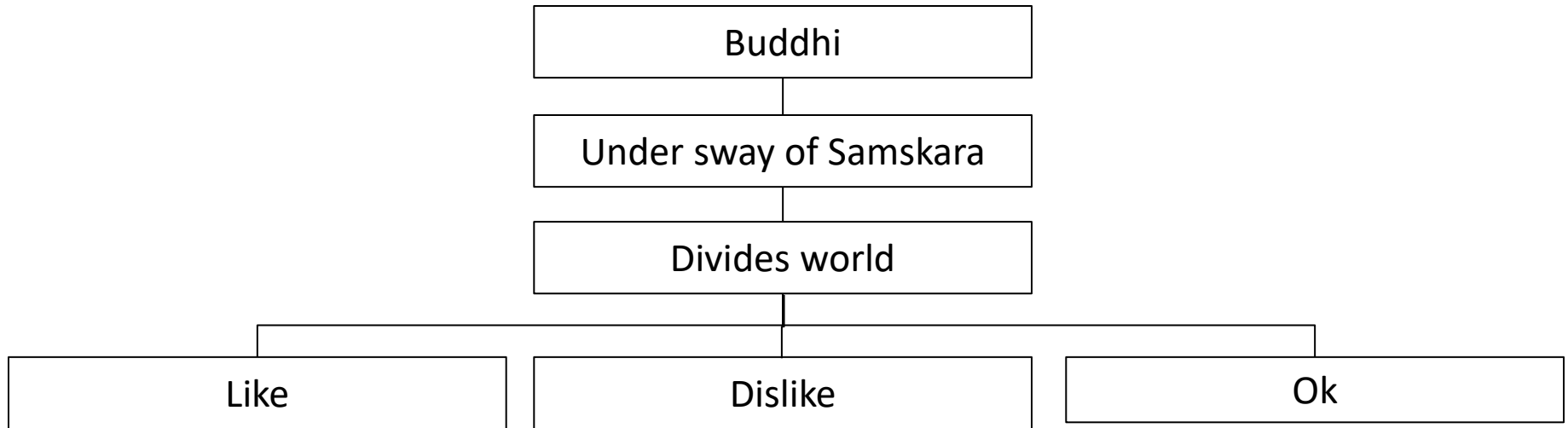
- Action of Buddhi.



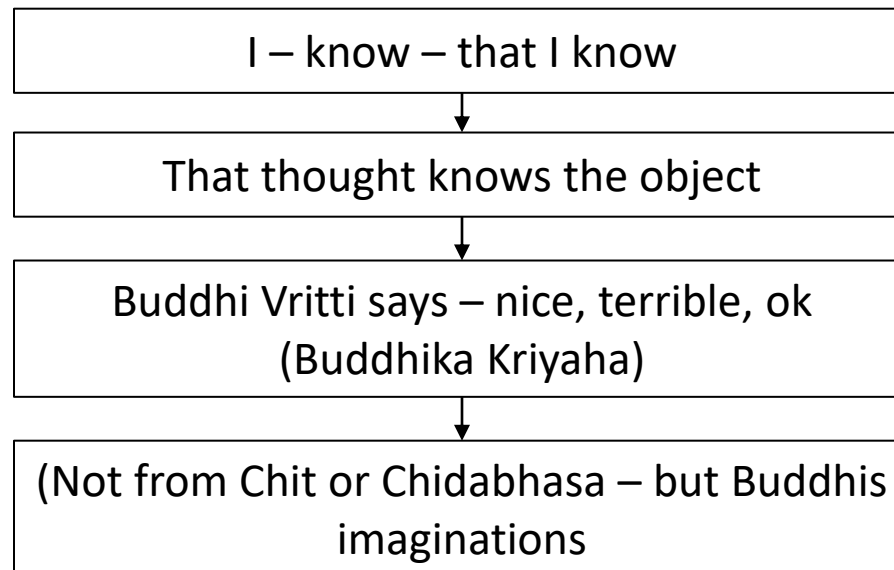
- They are at the realm of Buddhi Vrutis.
- Likes, dislikes, indifference is a function of Buddhi.



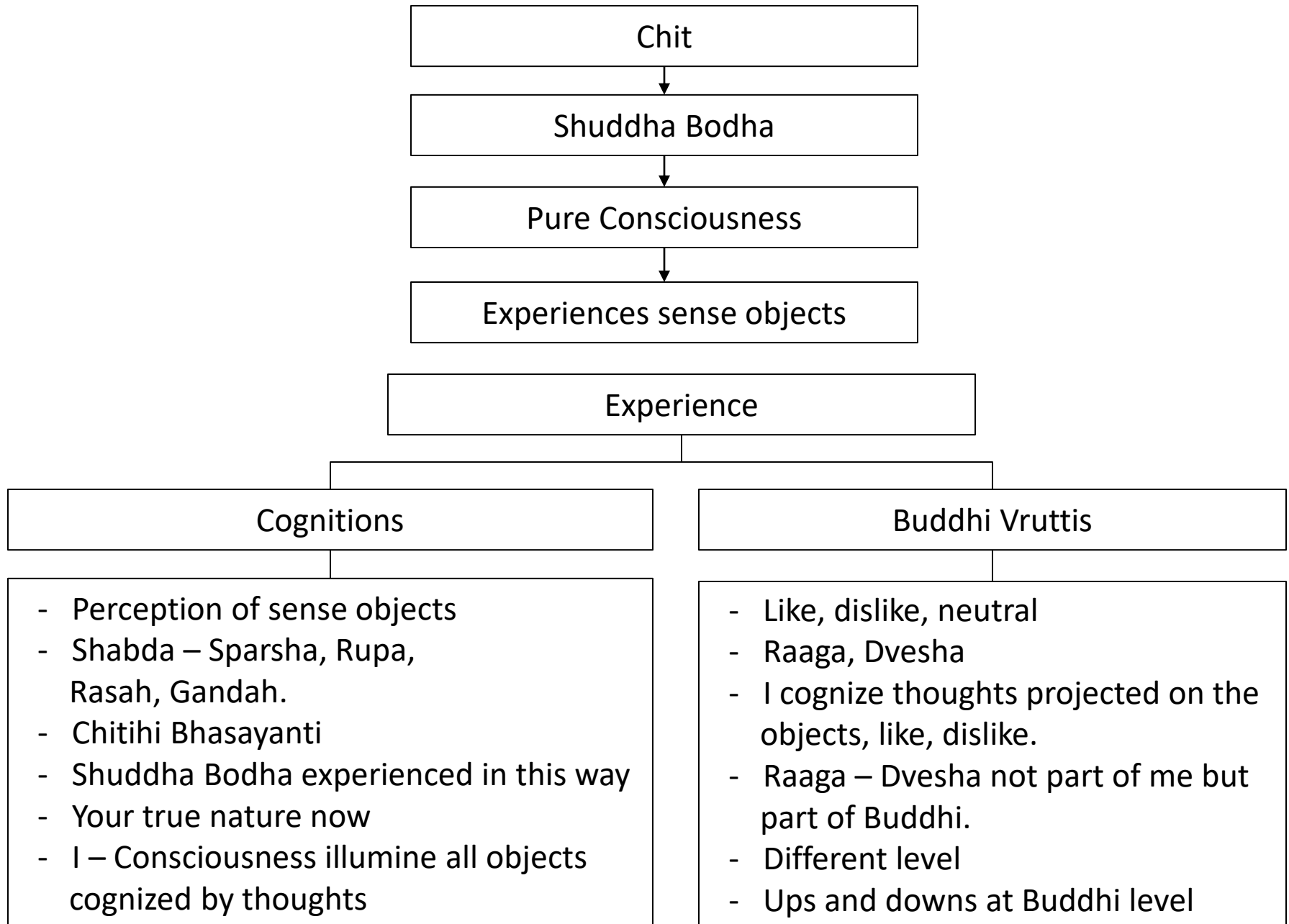
- **Thoughts cause superimpositions on objects pervaded by Consciousness.**
- Our own Samskaras from Karana Shariram, also cause superimpositions.



- Whole life spent on this circle of Vyavahara.



#### d) Tataha Kriyaha Vishayaih Saardham Bhasayanti Chitihi Mataha :

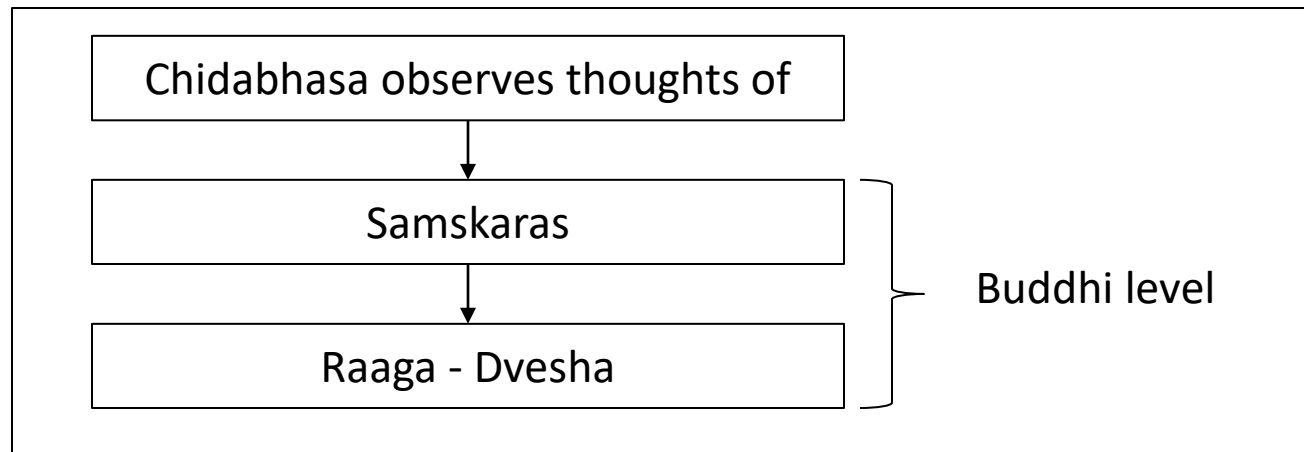


- **What I illumine, I am not.**
- **I am not desirer, hater of anyone.**

- I am on only illuminator of thoughts generated in the Buddhi.
- I am Nirvikara Chitihi.
- Buddhi is – Sa – Vikara.
- I am Shuddha Chaitanyam, Asanga, Untouched, unaffected.

- **What happens at the realm of illumined in waking or dream state, does not touch the illuminator.**

- In the midst of all Vyavahara, ups, downs, note, I am the illuminator Chaitanyam.



- Reflected Consciousness, Karta – Bokta – Jiva at level of Buddhi gets affected at empirical level.
- I am Shuddha Bodha, illumining the Bokta connected with Buddhi.

- Bokta perceiving the objects becomes Bokta, colours objects with Raaga – Dvesha, becomes enjoyer, suffer.
- Nothing happens to me during the ups + downs caused by the Buddhi Vrittis.
- Whole experience is in the Antahkaranam
- I am pure Chaitanyam illumining the Antah Karanam.
- See your SELF that way.

## Verse 8 :

रूपाच्च गुणदोषाभ्यां  
विविक्ता केवला चित्तिः ।  
सैवानुवर्तते रूप-  
रसादीनां विकल्पने ॥ ८ ॥

rūpāc ca guna-doshābhyām  
viviktā kevalā citih |  
saivānuvartate rūpa-  
rasādīnām vikalpane || 8 ||

The absolute pure Consciousness is distinct from the objects of senses as well as from the notions of good and evil attributed to them by the intellect yet. She (pure Consciousness) it is that stands behind the cognition of them all as the sole illumine. [Verse 8]

### Absolute Consciousness

- Different from objects of senses form, colour, taste, smell, touch, sound

- Notions of good, evil, attributed to them by the intellect

- Is only the illuminator of cognitions and thoughts.
- Ever free
- Self luminous
- Untouched by any modification at the mind – intellect level.

## Brihadaranyaka Upanishad :

तस्य वा एतस्य पुरुषस्य  
द्वे एव स्थाने भवतः—इदं  
च परलोकस्थानं च;  
सन्ध्यं तृतीयं स्वप्नस्थानं;  
तस्मिन्सन्ध्ये स्थाने तिष्ठन्नेते  
उभे स्थाने पश्यति—इदं  
च परलोकस्थानं च । अथ  
थाक्रमोऽयं परलोकस्थाने भवति  
तमाक्रममाक्रम्योभयान्पाप्मन  
आनन्दांश्च पश्यति; स यत्र प्रस्वपिति,  
अस्य लोकस्य सर्वावतो मात्रामपादाय  
स्वयं विहृत्य, स्वयं निर्माय,  
स्वेन भासा, स्वेन ज्योतिषा प्रस्वपिति,  
अत्रायं पुरुषः स्वयं ज्योतिर्भवति ॥ ९ ॥

tasya vā etasya puruṣasya  
dve eva sthāne bhavataḥ—idaṃ  
ca paralokasthānaṃ ca;  
sandhyaṃ tṛtīyaṃ svapnasthānaṃ;  
tasminsandhye sthāne tiṣṭhannete  
ubhe sthāne paśyati—idaṃ  
ca paralokasthānaṃ ca | atha  
yathākramo'yaṃ paralokasthāne bhavati  
tamākramamākramyobhayānpāpmana  
ānandāṃśca paśyati; sa yatra prasvapiti,  
asya lokasya sarvāvato mātṛāmapādāya  
svayaṃ vihatya, svayaṃ nirmāya,  
svena bhāsā, svena jyotiṣā prasvapiti,  
atrāyaṃ puruṣaḥ svayaṃ jyotirbhavati || 9 ||

That man has only two abodes, this and the next world. The dream state, which is the third, is at the junction (of the two). Staying at that junction he surveys the two abodes, this and the next world. Whatever outfit he may have for the next world, providing himself with that he sees both evils (sufferings) and joys. When he dreams, he takes away a little of (the impressions of) this all-embracing world (the waking state), himself puts the body aside and himself creates (a dream body in its place), revealing his own lustre by his own light—and dreams. In this state the man himself becomes the light. [4 - 3 - 9]

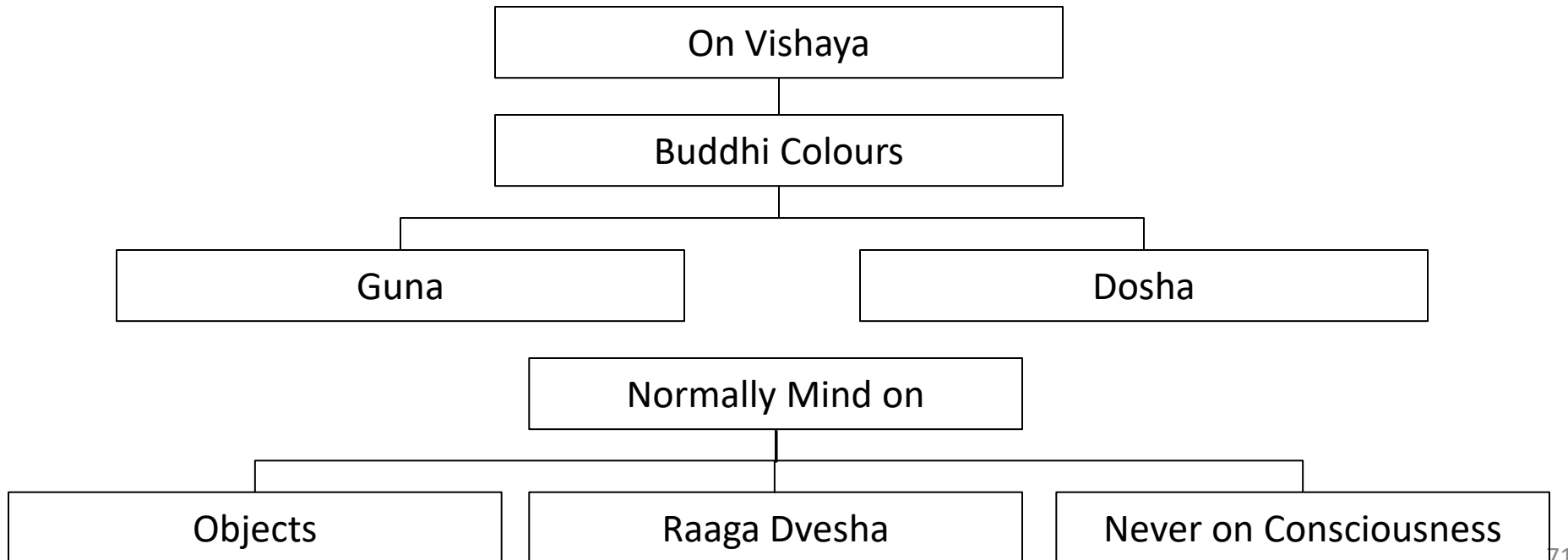
## Yoga Vasishta :

- That by whom you experience sound, taste, form, smell, know him to be the Atman, the transcendental Brahman, the supreme, over - Lord.
- Differentiate pure consciousness from all cognitions and thoughts.
- Then can see the presence of consciousness in every thought.

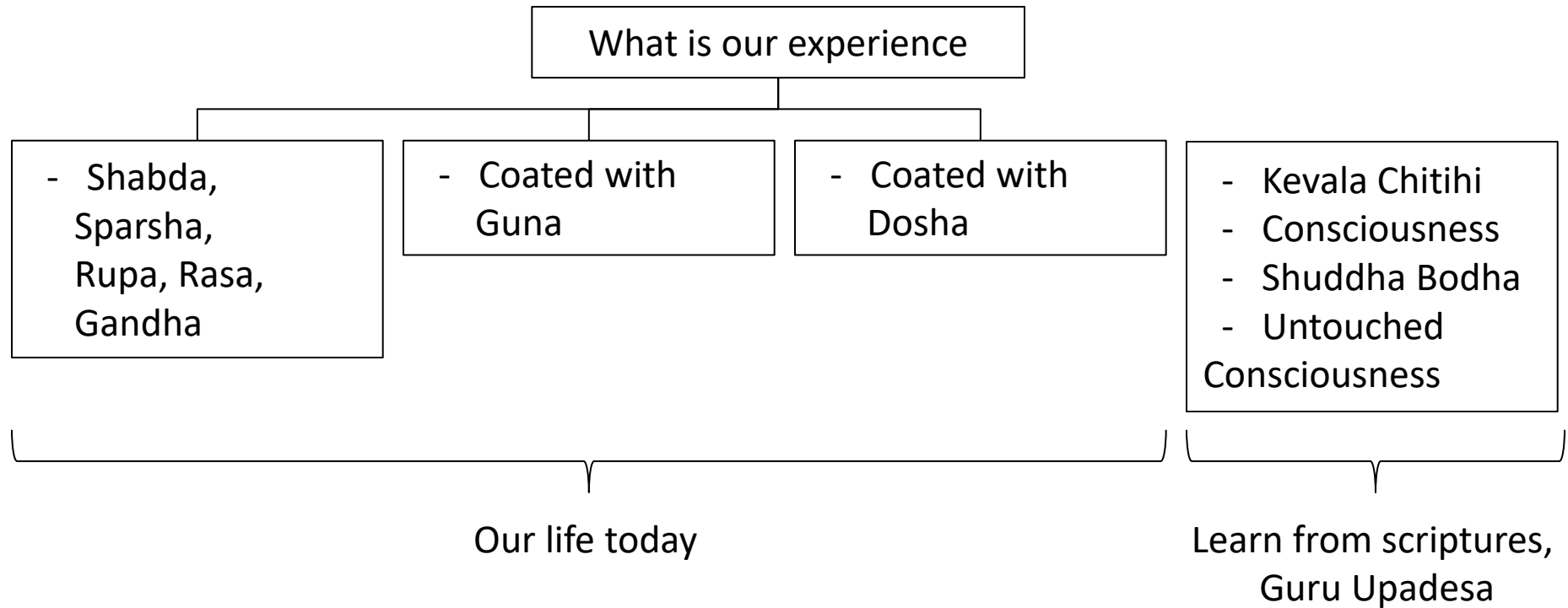
### a) Rupachha :

- World = Shabda, Sparsha, Rupa, Rasah, Gandha = Vishayas.  
= All objects of perceptions + combinations.  
= Water – has sweet fragrance.

### b) Guna – Doshabhyam :



- Go with alert awareness and feel presence of pure consciousness in all humdrum of life.



### c) Viviktah Kevala chitihi :

- Observe, watch, differentiate Shuddha Bodha, Kevala Chit from rest of Anatma.

### d) Sa Eva Vartate Rupa Rasa Dhinam Vikalpane :

- Consciousness only comes as a single thread holding all the pearls.
- Objects change, Shabda, Sparsha... comes + goes.
- Raaga, Dvesha, Guna, Dosha, Changes.



- All Vikalpane.
- What keeps continuing?
- Anuvartate?

• **Consciousness, awareness alone travels continuously in all cognitions of Vishayas without a change.**

- You alone, Shuddha bodha, travel without any change.
- This is how you see yourself in Jagrat + Svapna.

Verse 4	Verse 5, 6, 7, 8
Consciousness in sleep state	Consciousness in waking + Dream

Big I – Know	Ego – I – Small – I – Know
<ul style="list-style-type: none"> <li>- Never disturbed</li> <li>- In and through all experiences, I – know has not changed.</li> <li>- I – know – is unaffected knower</li> <li>- I illumine objects (Cognitions) and thoughts generated by Buddhi.</li> <li>- Sa Eva Anuvartante</li> <li>- Bodha</li> <li>- Changeless</li> </ul>	<ul style="list-style-type: none"> <li>- Chidabhasa disturbed when thoughts in the Buddhi are disturbed</li> <li>- When water is shaking, reflection in water also shakes.</li> <li>- I am calm, happy = Affected knowership</li> <li>- Savikara Jnanatrutvam</li> <li>- Bodhabhasa, Chidabhasa</li> <li>- Savikara, changing.</li> </ul>

- Beauty of Laghu – Vakya Vrutti is its experiential teaching.
- Moment to moment Shankara helps us to see our SELF.

Kevala Chitihi	Vishaya Rupascha Guna, Dosha
<ul style="list-style-type: none"> <li>- Pure Consciousness</li> <li>- Shuddha Bodha</li> <li>- Present in each and every Vrutti</li> <li>- Experience pure Consciousness</li> </ul>	<ul style="list-style-type: none"> <li>- Buddhi Vrittis come to know Vishayas</li> <li>- Buddhi paints on Vishayas – Guna – Doshas, likes, dislikes</li> <li>- Objects of knowledge</li> <li>- Realm of mind</li> </ul>

### Katho Upanishad :

एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते ।  
दृश्यते त्वग्न्या बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥

Esa sarvesu butesu, gudho'tma na prakasate,  
Drsyate tvagryaya buddhya, suksmaya suksma-darsibhih II 12 II

This Atman hidden in all beings reveals (itself) not (to all), but is seen (only) by Seers of the subtle through sharp and subtle intellect. [I – III – 12]

पराञ्च खानि व्यतृणत् स्वयम्भू-स्तस्मात्पराङ्पश्यति नान्तरात्मन् ।  
कश्चिद्धीरः प्रत्यगात्मानमैक्ष-दावृत्तचक्षुरमृतत्वमिच्छन् ॥ १ ॥

Paranci khani vyatrnat svayambhuh tasmāt paran pasyati na antaratman ;  
Kascid dhirah pratyag atmanam aiksāt avrtta caksur amrtatvam icchan II 1 II

The self-existent (Brahma) created the senses with outgoing tendencies ; therefore, man beholds the external universe and not the internal Self (Atman). But only some wise man desirous of Immortality, with eyes averted (turned within and with his senses turned away) from sensual objects, sees the Atman within. [II – I – 1]

- When you make uturn in the mind, you can see the pervading, permeating, consciousness in each and every Vrutti.
- Vrittis hold Shabda, Sparsha, Rupa, Rasah, Gandah.
- Cognitions change, Vikalpas change.

- **You will find uniformly present, illumining consciousness, does not change.**
- **Discover and own up that light of changeless awareness as SELF and be ever free.**

Gita :

मत्तः परतरं नान्यत्  
किञ्चिदस्ति धनञ्जय ।  
मयि सर्वमिदं प्रोतं  
सूत्रे मणिगणा इव ॥ ७-७ ॥

**mattaḥ parātaraṁ nānyat  
kiñcidasti dhanañjaya ।  
mayi sarvamidaṁ prōtaṁ  
sūtrē maṇigaṇā iva ॥ 7-7 ॥**

There is nothing whatsoever higher than Me, O Dhananjaya. All this is strung in Me, as clusters of gems on a string. [Chapter 7 - Verse 7]

## Verse 9 :

क्षणे क्षणेऽन्यथाभूता  
धीविकल्पाश्चितिर्न तु ।  
मुक्तासु सूत्रवद्बुद्धि-  
विकल्पेषु चितिस्तथा ॥ ९ ॥

kshane kshane 'nyathā-bhūtā  
dhī-vikalpāsh citir na tu ।  
muktāsu sūtravad buddhi-  
vikalpeshū citis tathā ॥ 9 ॥

The modifications of the intellect are changing from moment to moment, never so the pure consciousness though it permeates through all those modifications like the thread in a string of pearls. [Verse 9]

Pure Consciousness	Modifications of Intellect
<ul style="list-style-type: none"><li>- Changeless</li><li>- Permeates all modifications of intellect</li></ul> <p><b>Example :</b></p> <ul style="list-style-type: none"><li>- Thread in a string of pearls of necklace</li><li>- Distinct witness</li></ul>	<ul style="list-style-type: none"><li>- Changing, variable</li><li>- Pearls</li></ul>

## Panchadasi :

क्रमाद्विच्छिद्य विच्छिद्य जायन्ते वृत्तयोऽखिलाः ।  
सर्वा अपि विलीयन्ते सुप्तिमूर्च्छासमाधिषु ॥२०॥

All modifications are produced one after another (i.e., with gaps in between); and they all become latent during deep sleep and in the States of swoon and Samadhi [Chapter 18 Verse 20]

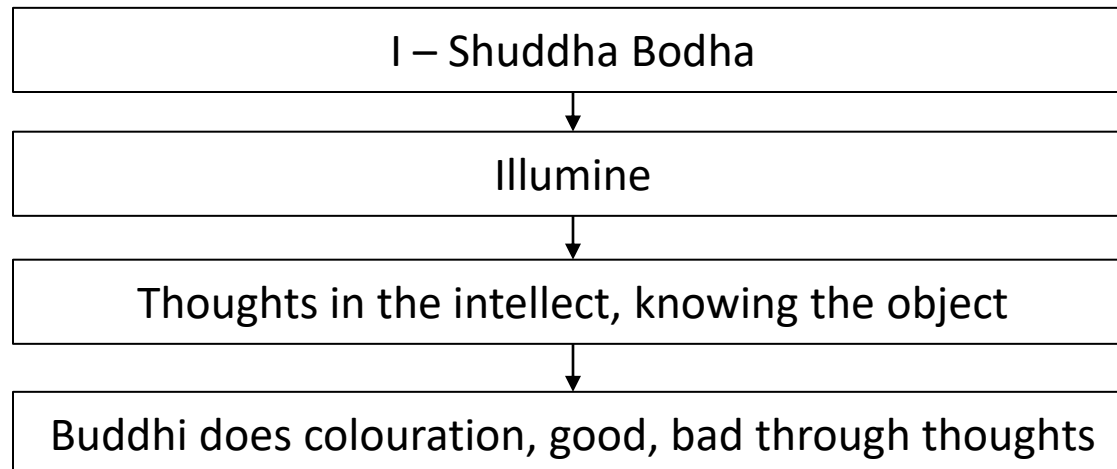
- Modifications in intellect come with gaps in between.
- Modifications are latent in sleep, Samadhi, swoon states.

### a) Kshane Kshane Anyatha Buta :

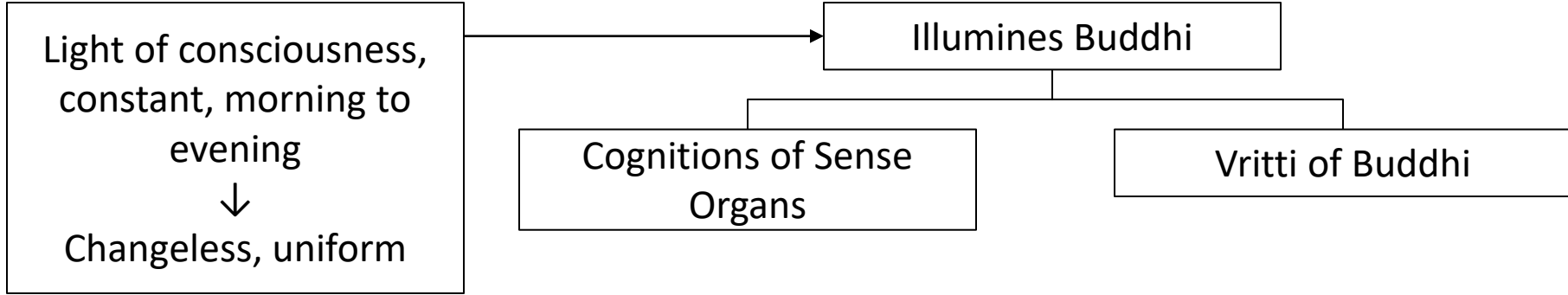
- Every moment Vrutti changes.
- Parinama Drishyante.

### b) Natu Chitihi :

- What does not change?
- Illuminating consciousness does not change.



- Thoughts hold objects and colourations.



- Fact of I – Consciousness – illumining light, uniform, changeless, throughout our life.
- Moment to moment, Vikalpa changes.
- Kevala Chiti Natu Vikalpate.

### Brihadaranyaka Upanishad :

यद्वै तन्न पश्यति पश्यन्वै  
तन्न पश्यति, न हि  
द्रष्टुर्दृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वान् ।  
न तु तद्वितीयमस्ति  
ततोऽन्यद्विभक्तं यत्पश्येत् ॥ २३ ॥

yadvai tanna paśyati paśyanvai  
tanna paśyati, na hi  
draṣṭurdṛṣṭerviparilopo vidyate'vināśitvān |  
na tu taddvitīyamasti  
tato'nyadvibhaktaṃ yatpaśyet || 23 ||

That it does not see in that state is because, although seeing then, it does not see; for the vision of the witness can never be lost, because it is immortal. But there is not that second thing separate from it which it can see. [4 - 3 - 23]

Mayi Chitihi	Vikalpas in Buddhi
<ul style="list-style-type: none"> <li>- Para Prakrti</li> <li>- Changeless</li> <li>- “I am always there” is my experience in Jagrat, Svapna, Sushupti</li> <li>- This is I – is Chitihi, awareness</li> <li>- Sutra is stationary, one, uniform Nirvikara.</li> </ul>	<ul style="list-style-type: none"> <li>- Apra Prakrti</li> <li>- Changes</li> <li>- Changes in Mukta not in Sutra</li> </ul>

**c) Muktasu Sutravat Buddhi Vikalpesu Chithihi Sthitaha :**

- Thread – Sutra – Chit – Changeless
- Pearl – Mukta – Thoughts in Buddhi – Change.

## Verse 10 : important Verse

मुक्ताभिरावृतं सूत्रं  
मुक्तयोर्मध्य ईक्ष्यते ।  
तथा वृत्तिविकल्पैश्चि  
स्पष्टा मध्ये विकल्पयोः ॥ १० ॥

muktābhir āvritam sūtram  
muktayor madhya īkshyate ।  
tathā vritti-vikalpaish ca  
spashtā madhye vikalpayoh ॥ 10 ॥

The thread covered over by the pearls in a string can be seen in between two pearls. Similarly. The pure Consciousness also, though hidden by the modifications of the intellect, can be clearly perceived in between any two modifications. [Verse 10]

Thread covered by pearls	Pure Consciousness
- String seen in between 2 pearls	- Hidden by modifications of intellect - Clearly perceived between 2 modifications

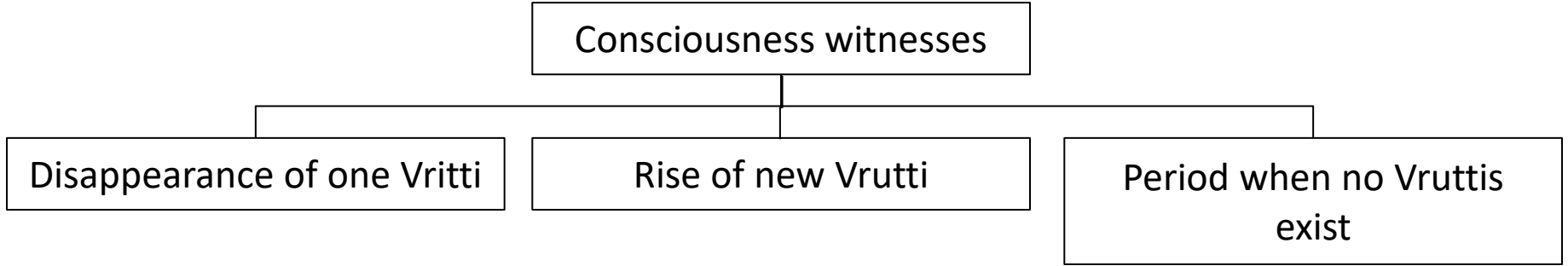
- Consciousness, the immutable one, though hidden by the modification of the intellect shines out distinctly, visible in the interval of 2 modifications or thoughts.
- The pure unaffected consciousness by which the intervals of modifications as well as their absence are illumined is called the immutable one.



## Panchadasi :

संध्योऽखिलवृत्तीनामभावाश्चावभासिताः ।  
निर्विकारेण येनासौ कूटस्थ इति चोच्यते ॥२१॥

That consciousness which witnesses the interval between the disappearance and the rise of successive Vrttis and the period when they do not exist, and which is itself unmodifiable and immutable, is called Kutastha. [Chapter 8 – Verse 21]



- Consciousness is immutable, unmodifiable, Kutastha.

## Example :

- Like Anvil of blacksmith.

## Panchadasi :

द्विगुणीकृतचैतन्ये जन्मनाशानुभूतिः ।  
अकूटस्थं तदन्यत्तु कूटस्थमविकारतः ॥२४॥

Since Cidabhasa is a double consciousness we see it manifested and unmanifested, therefore, it cannot be called immutable, Kutastha, whereas the other is Kutastha, for it undergoes no such change. [Chapter 8 – Verse 24]

Chit	Chidabhasa
<ul style="list-style-type: none"> <li>- Kutastha, Sakshi</li> <li>- Kutasta whether it is inside as Sakshi or outside as Kutastha, substratum of Avidya, it is unchangeable, therefore immutable</li> </ul>	<ul style="list-style-type: none"> <li>- Reflection of Chit on the intellect.</li> <li>- It is Sattvic manifestation of Avidya or ignorance.</li> <li>- has Brahman as its substratum.</li> <li>- It is combination of matter (Intellect) and sentient (Kutastha).</li> <li>- It is born and dies.</li> </ul>

**a) Muktabhir Avrutam Sutram Muktayor Madhye Ikshate :**

- Whole string not covered by pearls.
- No homogeneous experience without string.

**• I am illumining all the thoughts, stringing all the thoughts.**

- When garland is there, attention goes to the pearls not to the string.
- When experiences are there, attention goes to thoughts, cognitions
- Attention becomes extrovert.

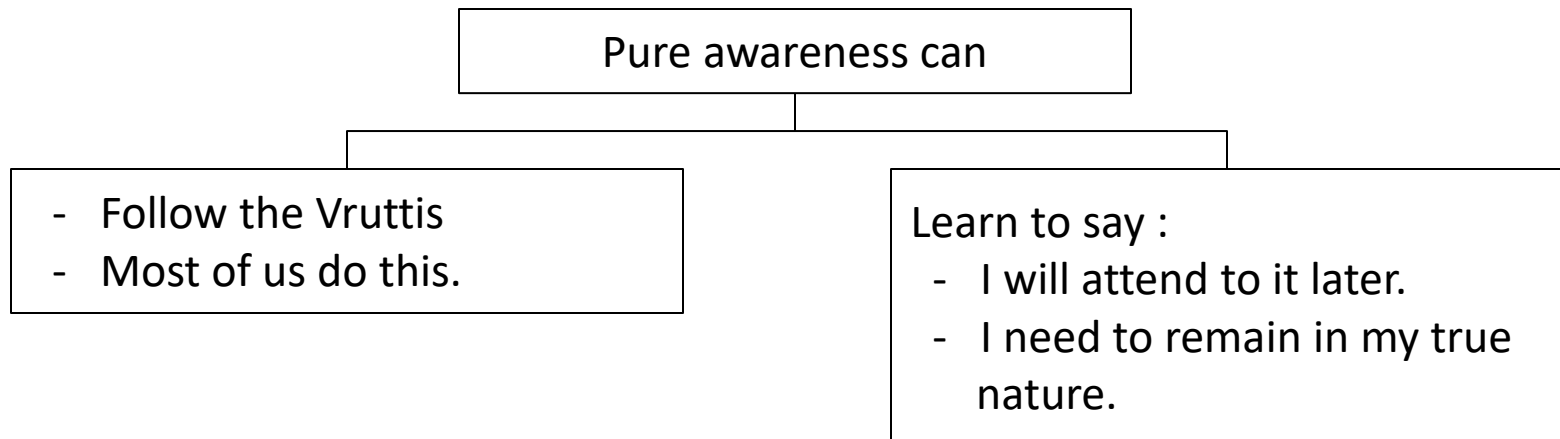
**• Ignorant person do not see pearls covering the string.**

## b) Thatha Avruta Vikalpahi Chit :

- In the same way, Kevala Chit, Consciousness, is covered by Vikalpas, cognitions.
- **Without Chit, consciousness, we won't be able to connect Vruttis as wholistic life experience for us.**
- Use reasoning, inference to know Chit.
- Attention goes to Vikalpas, thought, chit forgotten.

## c) Spashta Madhye Vikalpayoho :

- You can still see consciousness between 2 Vikalpas in Meditation.
- Need a trained mind to discriminate.
- Spashta Prakashate – clearly illumined in between 2 Vruttis, watch the gap.
- Come to clarity about our Shuddha Bodha, true nature, consciousness.
- When Vrutti comes, attention, consciousness, awareness goes to Vruttis.



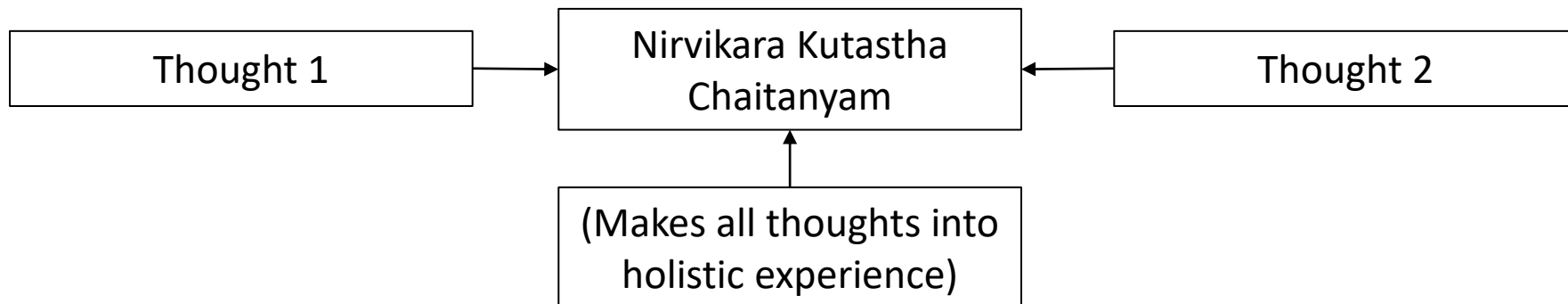
- Notice that consciousness in you as your own nature.

## Panchadasi :

संध्योऽखिलवृत्तीनामभावाश्चावभासिताः ।  
निर्विकारेण येनासौ कूटस्थ इति चोच्यते ॥२१॥

That consciousness which witnesses the interval between the disappearance and the rise of successive Vrttis and the period when they do not exist, and which is itself unmodifiable and immutable, is called Kutastha. [Chapter 8 – Verse 21]

- In the middle of 2 Vrutis when Vrutis are not there, what shines, is Nirvikara Kutastha.



- How to get Shuddha Bodha?
- In between 2 thoughts you see clearly.
- Other time also you Kutastha are there.
- Without you there is no thought.

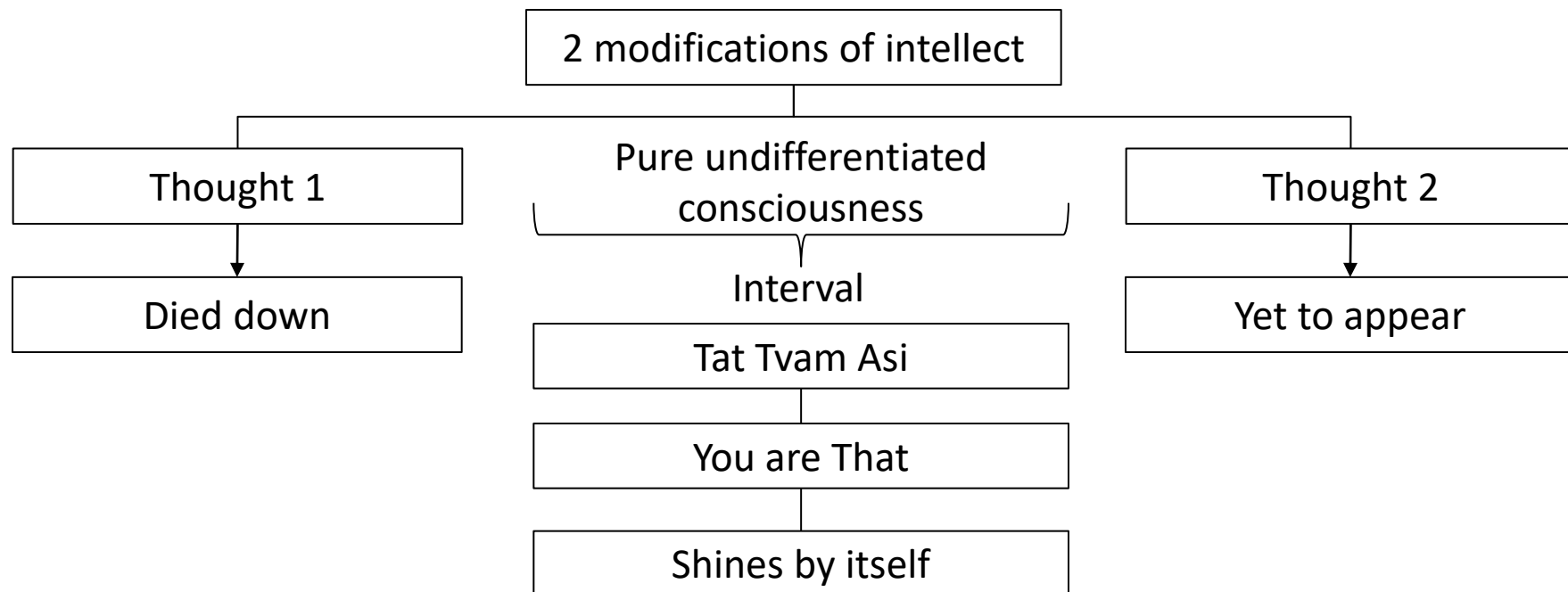
## Verse 11 :

नष्टे पूर्वविकल्पे तु  
यावदन्यस्य नोदयः ।  
निर्विकल्पकचैतन्यं  
स्पष्टं तावद्विभासते ॥ ११ ॥

nashte pūrva-vikalpe tu  
yāvad anyasya nodayah ।  
nirvikalpaka-caitanyam  
spashtam tāvad vibhāsate ॥ 11 ॥

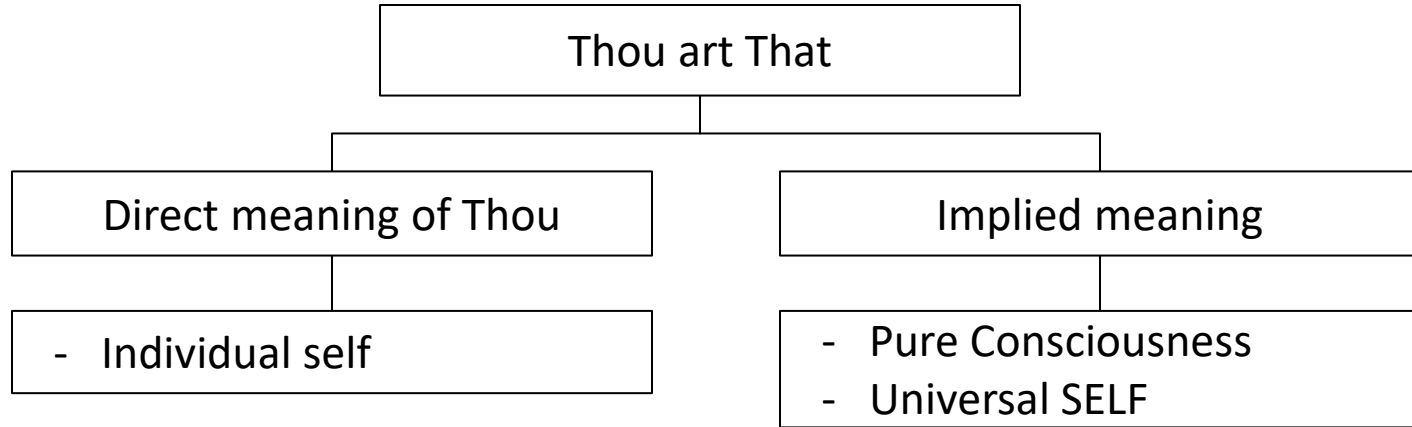
The pure undifferentiated Consciousness shines forth clearly by itself in the interval of two modifications of the intellect, when the preceding one has died down and another is yet to appear. [Verse 11]

- How to see consciousness between 2 Vruttis?



- Mind free from modifications is revealed by the immutable, pure, Consciousness.
- **Even in Jagrat, verse 5 says :**

The Calm unmodified state of the intellect is lit up by the pure Consciousness.



- Individual self is nothing but pure consciousness, total.

### Chandogya Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा  
तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति  
तथा सोम्येति होवाच ॥ ६.८.७ ॥

sa ya eṣo'ṇimaitadātmayamidaṃ sarvaṃ tatsatyaṃ sa ātmā  
tattvamasi śvetaketu iti bhūya eva mā bhagavānvijñāpayatviti  
tathā somyeti hovāca || 6.8.7 ||

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu.’ [Śvetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 - 8 - 7]

## Panchadasi :

संध्योऽखिलवृत्तीनामभावाश्चावभासिताः ।  
निर्विकारेण येनासौ कूटस्थ इति चोच्यते ॥२१॥

That consciousness which witnesses the interval between the disappearance and the rise of successive Vrttis and the period when they do not exist, and which is itself unmodifiable and immutable, is called Kutastha. [Chapter 8 – Verse 21]

Consciousness / Kutastha Witnesses



Interval between 2 Vrutis and in the  
absence of all Vrutis in sleep

## Panchadasi :

तद्विवेकाद्विविक्ताः स्युः कोशाः प्राणमनोधियः ।  
ते हि तत्र गुणावस्थाभेदमात्रात्पृथक्कृताः ॥४०॥

**Tad vivekāḍ viviktā syuḥ kośāḥ prāṇa mano dhiyah,  
te hi tatra guṇā vasthā bheda mātrāt pṛthak kṛtāḥ ॥ 40 ॥**

By discrimination of the subtle body (and recognition of its variable, transient character), the sheaths of the mind, intellect, and vital airs are understood to be different from the self, for the sheaths are conditions of the three Gunas, and differ from each other (qualitatively and quantitatively). [Chapter 1 – Verse 40]

Pranamaya Kosha	Manomaya Kosha	Vijnanamaya Kosha
Rajas	Sattva + Rajas	Sattva

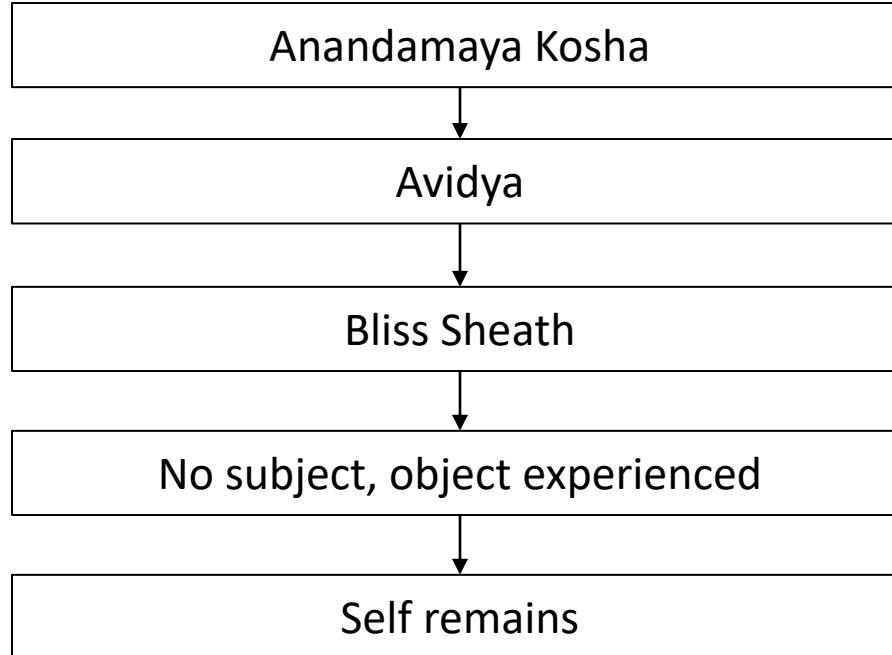
- Witnessing self is different from 3 Gunas.

### Panchadasi :

सुषुप्त्यभाने भानं तु समाधावात्मनोऽन्वयः ।  
व्यतिरेकस्त्वात्मभाने सुषुप्त्यनवभासनम् ॥४१॥

**Suṣuptya bhāne bhānantu samādhā vātmāno'nvayaḥ,  
vyatirekas tvātma bhāne suṣuptya nava bhāsanam || 41 ||**

Avidya (Manifested as the causal body or bliss sheath) is negated in the state of deep meditation (in which neither subject nor object is experienced), but the self persists in that state; so it is the in variable factor. But the causal body is a variable factor, for though the self persists, it does not. [Chapter 1 – Verse 41]



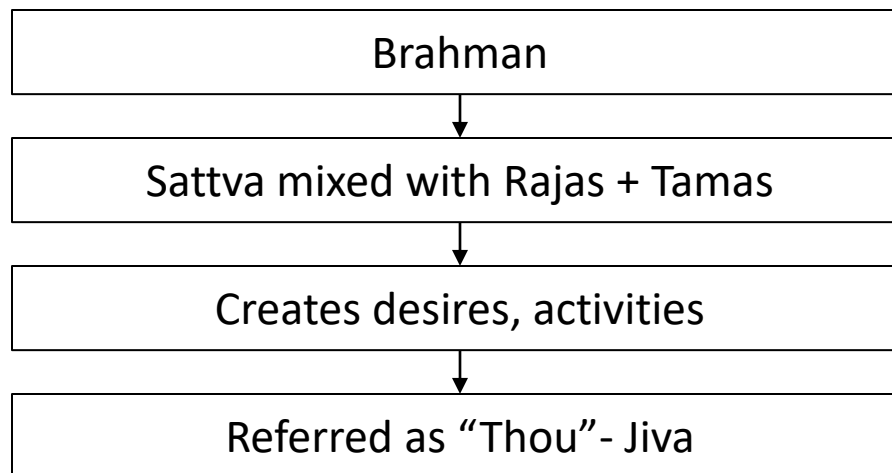


## Panchadasi :

यदा मलिनसत्त्वां तां कामकर्मदिदूषिताम् ।  
आदत्ते तत्परं ब्रह्म त्वंपदेन तदोच्यते ॥४५॥

**Yadā malina sattvām tām kāma karmādi dūṣitām,  
ādatte tatparam brahma tvaṁ padena tadocyate ॥ 45 ॥**

When the supreme Brahman superimposes on Itself Avidya, that is, Sattva mixed with rajas and tamas, creating desires and activities in It, then it is referred to as ‘thou’. [Chapter 1 – Verse 45]



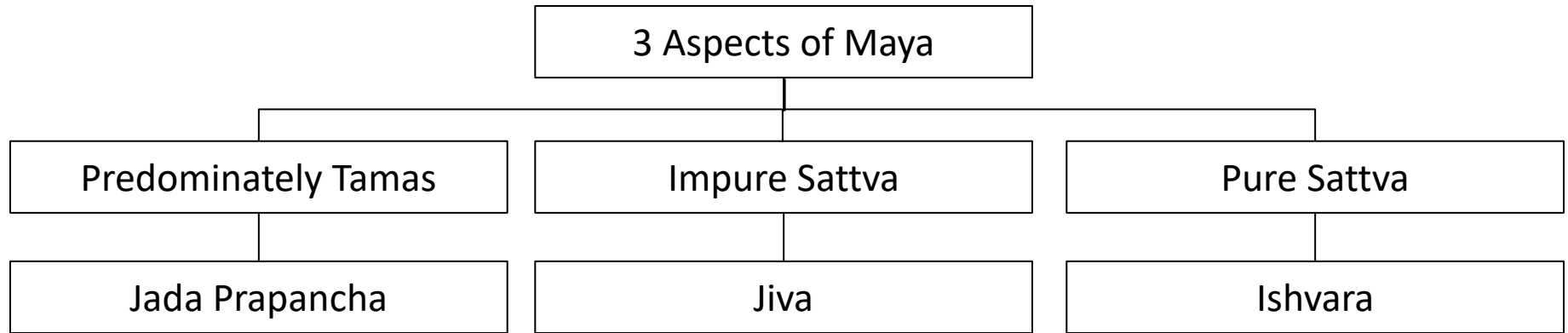
## Panchadasi :

त्रितयीमपि तां मुक्त्वा परस्परविरोधिनीम् ।  
अखण्डं सच्चिदानन्दं महावाक्येन लक्ष्यते ॥४६॥

**Tritayī mapi tām muktva paras paraviro dhinīm,  
akhaṇḍam saccidā nandaṁ mahā vākyena lakṣyate ॥ 46 ॥**

When the three mutually contradictory aspects of Maya are rejected, there remains the one indivisible Brahman whose nature is existence, consciousness and bliss. This is pointed out by the great saying ‘That thou art’. [Chapter 1 – Verse 46]

- When Sattva, Rajas, Tamas, effect of Maya Shakti is rejected, there remains the one indivisible Brahman whose nature is existence, Consciousness, bliss.
- “That thou art”

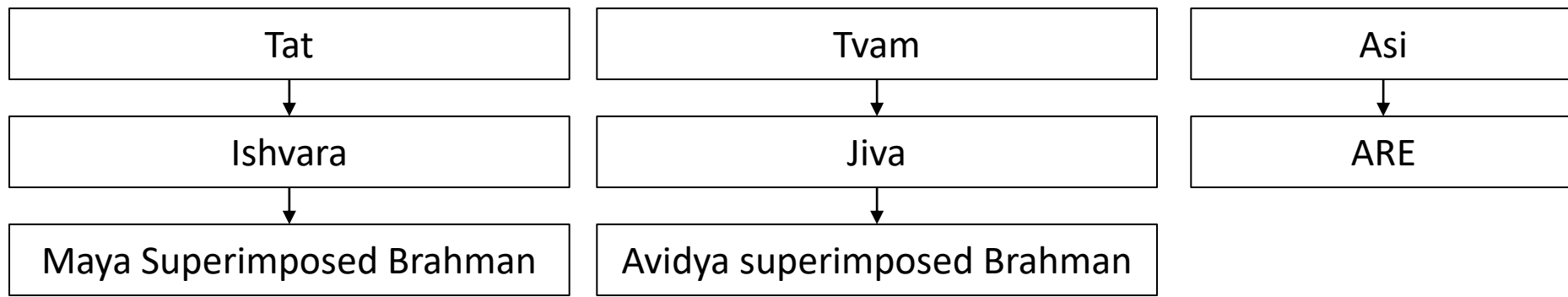


### Panchadasi :

मायाविद्ये विहायैवमुपाधी परजीवयोः ।  
अखण्डं सच्चिदानन्दं परं ब्रह्मैव लक्ष्यते ॥४८॥

**Māyā'vidye vihā yaivam upādhī para jīvayoh,  
akhaṇḍam saccidā nandaṁ para brahmaiva lakṣyate || 48 ||**

Similarly, when the adjuncts, Maya and Avidya (the conflicting connotations in the proposition (That thou art) of Brahman, and Jiva, are negated, there remains the indivisible supreme Brahman, whose nature is existence, consciousness and bliss. [Chapter 1 – Verse 48]



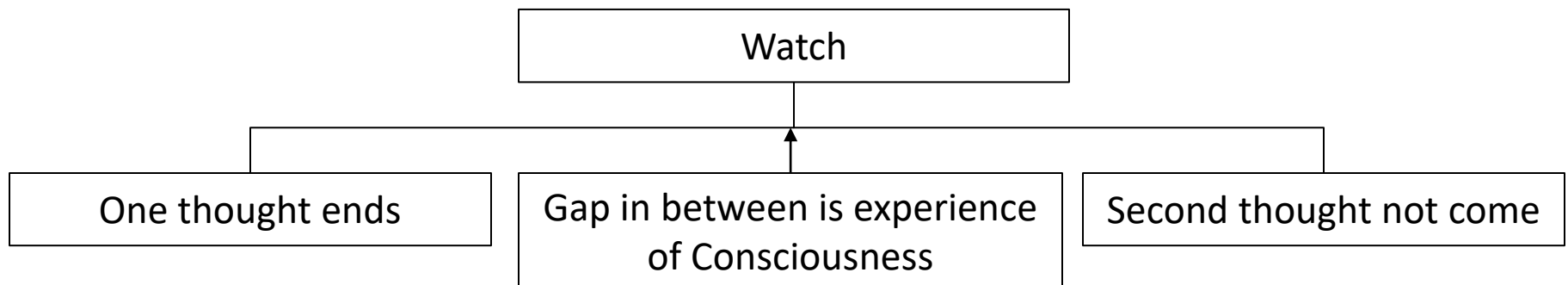
- When Maya and Avidya illusory conditions on Brahman are negated, identity between Brahman and Jiva becomes evident.
- How to experience Shuddha Chaitanyam?

**a) Nashte purva Vikalpe Tu :**

- When earlier thought has ceased.

**b) Yavad Anyasya Na Udayaha :**

- The next thought has not risen.
- Vikalpas, thought after thoughts goes in a stream in the mind.
- Between 2 thoughts is consciousness.



### c) Nirvikalpaka Chaitanyam Spashtam Tavad Bhasate :

- Yavad – one Vritti gone
- Tavad – Next Vritti not yet come
- Till that time, what is experienced?
- Shuddha Bodha is experienced.
- Consciousness without Vikalpa, cognition.
- In between 2 pearls is pure string, in the pearl also string.
- Consciousness is reflected in the thought and in the gap between thoughts also.
- Hence we can say, every thought rises from me the consciousness, appears in consciousness, resolves into me the consciousness.
- In Jagrat we are engrossed with perceptions and thoughts.
- When thoughts have ceased in Jagrat or Sushupti, we continue to exist as pure consciousness, awareness,
- Be attentive of the span in between.
- In that span of attention, you will see yourself.
- Self = Svaprakasha Chaitanyam, remains as it is without change.
- Knowing self = Knowing one microsecond of time.

• <b>Svaprakasha itself sees itself.</b>
--

Consciousness unassociated  
with thought is there



Light unassociated with drama  
stage is there

String unassociated with pearls  
is there

- This is the clue to catch the pure consciousness.
- In between 2 waking states – sleep state Tamo Guna Pradhana is there.
- What witnesses the Tamo Guna is consciousness.
- See your self, now in waking, not in Samadhi or in sleep.
- How do we concretise and actualize this experience?

## Verse 12 :

एकद्वित्रिक्षणेष्वेवं  
विकल्पस्य निरोधनम् ।  
क्रमेणाभ्यस्यतां यत्नाद्  
ब्रह्मानुभवकाङ्क्षिभिः ॥ १२ ॥

eka-dvi-tri-kshaneshvevam  
vikalpasya nirodhanam ।  
kramenābhyasyatām yatnād  
brahmānubhava-kāṅkshibhih ॥ 12 ॥

Persons aspiring to the experience of Brahman should, therefore, practice by slow degrees this restraint of modifications starting with one moment and then extending it to two, three, and so on. [Verse 12]

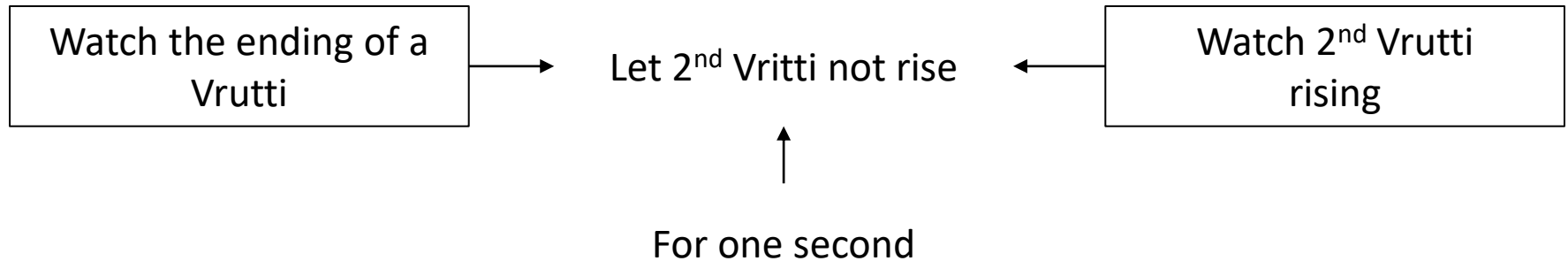
- Practice restraining gradually first one, two, three moments to experience Brahman.
- It is possible to realise true nature of pure consciousness by making the mind clear of all modifications and affections.

### a) Brahman Anubava Kankshibihi :

- Those who are eager to have experience of Brahman, supreme reality.
- Not read, reflect but to concretise this knowledge.
- Those who want Aparoksha Jnanam, move from Jnanam to Vijananm (Mumukshus).
- **It will not be immediately possible to be in the silence, gap between 2 thoughts as thoughts are going in jet speed.**

## b) Ekam :

- Initially find one second gap between 2 Vruttis.
- Start with one Kshanam, one second.

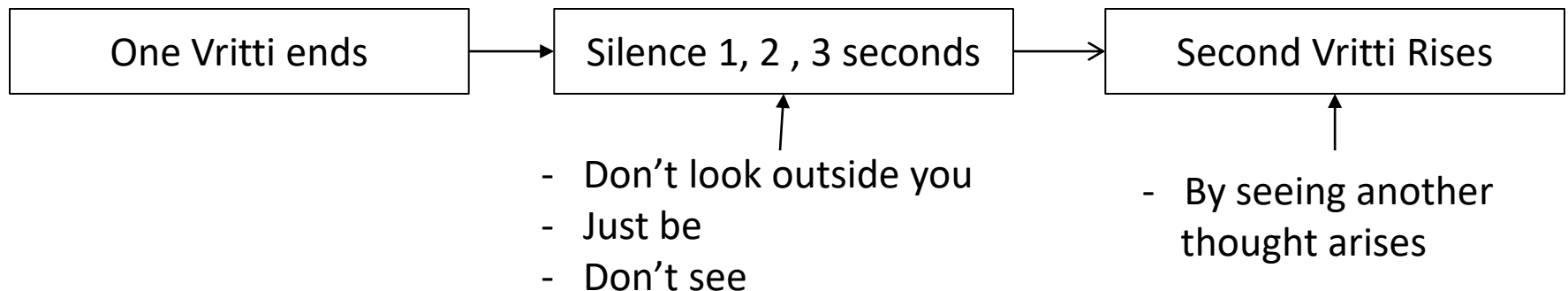


## c) Dvikshanam :

- With Abhyasa, practice, find gap do for 2 seconds, watching the gap.
- Little more clearly, Shuddha Jnanam, Nirvikalpaka Chaitanyam experienced.

## c) Tri Kshanam :

- Next make it 3 seconds.



## Ramana Mahrishi :

- Upadesa of Lord Subramanya to Arunagirinatha Muni (Saint).
- **Summa Iru, just be, not be quiet, don't see the be.**
- **Seeing is objectifying tendency of the mind instrument.**
- Pure being = Consciousness.
- Unobjectified Nirvikalpa Chit.
- Cannot be objectified as Vikalpa.
- One Kshana you be, you will be gifted with 2 – 3 – 4 – Kshanams.

## Gita :

शनैः शनैरुपरमेद्  
बुद्ध्या धृतिगृहीतया ।  
आत्मसंस्थं मनः कृत्वा  
न किञ्चिदपि चिन्तयेत् ॥ ६-२५ ॥

śanaiḥ śanairuparamēd  
buddhyā dhṛtigṛhītayā |  
ātmasaṁsthaṁ manaḥ kṛtvā  
na kiñcidapi cintayēt || 6-25 ||

Little by little, let him attain quietude by his intellect held firm; having made the mind established in the Self, let him not think of anything. [Chapter 6 – Verse 25]

- No race to win, hasten slowly, let attention be there.

## d) Vikalpasya Nirodhanam :

- Antahkarana Vrutti restrained, cognitions restrained.



**e) Kramena Abhyasatam :**

- In steps you practice.
- Slowly work at it.

**f) Yatnatha :**

- Practice with effort, intensity, energy.
- Don't give up because of some difficulty.
- I must do it, will do it, strong will required.
- Will not give it up, till I get it.

**Bhagavan Buddha :**

- Let body fall, I am going to get it, will not leave it.

**g) Brahma Anubhava Kankshibihi :**

- If you have desire for realizing the self, you do it.
- No desire, leave it
- Pure Chitihi, Shuddha Bodha, Aham Brahma Asmi.

### Verse 13 :

सविकल्पकजीवोऽयं  
ब्रह्म तन्निर्विकल्पकम् ।  
अहं ब्रह्मेति वाक्येन  
सोऽयमर्थोऽभिधीयते ॥ १३ ॥

savikalpaka-jīvo 'yam  
brahma tan nirvikalpakam ।  
aham brahmeti vākyena  
so 'yam artho 'bhidhīyate ॥ 13 ॥

This individual self (Jiva), which is now affected by modifications of the intellect, will in time become one with the undifferentiated Brahman by realising the truth of the Vedantic teaching – “I am Brahman”. That is the idea sought to be conveyed here, in this treatise. [Verse 13]

- Aham Brahma Asmi – is the teaching in this text.
- I am not the suffering individual self, with modifications of the intellect.
- I am undifferentiated Brahman.
- Brahman = Satchit Ananda Svarupa not attribute of the mind (If so, will come and go).

Rope Snake	World / Individual Self
- Does not exist apart from Rope	- Does not exist apart from Brahman

Disciplines of student			
Sama	Dama	Uparama	Titiksha
Control inner sense organs	Control external sense organs	Withdraw mind from sense objects	Forbearance of painful experiences
Samadhana		Sraddha	
- Self contemplation		- Faith in teacher, teachings	

- Viveka, Vairagyam, Mumukshutvam, Sama Adhi Shatka Sampatti.

### Brihadaranyaka Upanishad :

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहम् ब्रह्मास्मीति ।  
तस्मात्तत्सर्वमभवत्; तद्यो यो देवानाम् प्रत्यबुभ्यत स एव तदभवत्,  
तथार्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वामदेवः  
प्रतिपेदे, अहम् मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद,  
अहम् ब्रह्मास्मीति, स इदं सर्वम् भवति,  
तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति;  
अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति,  
न स वेद, यथा पशुरेवम् स देवानाम् । यथा ह वै बहवः  
पशवो मनुष्यम् भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति;  
एकस्मिन्नेव पशावादीयमानेऽप्रियम् भवति, किंउ बहुषु?  
तस्मादेषाम् तन्न प्रियम् यदेतन्मनुष्याविद्युः ॥ १० ॥

brahma vā idamagra āsīt, tadātmānamevāvet, aham brahmāsmīti |  
tasmāttatsarvamabhavat; tadyo yo devānām pratyabubhyata  
sa eva tadabhavat, tathārṣīṇām, tathā manuṣyāṇām; taddhaitat  
paśyannr̥ṣirvāmadevaḥ pratipede,  
aham manurabhavaṁ sūryaśceti | tadidamapyetarhi ya evaṁ veda,  
aham brahmāsmīti, sa idaṁ sarvaṁ bhavati,  
tasya ha na devāscanābhūtyā īśate, ātmā hyeṣāṁ sa bhavati;  
atha yo'nyāṁ devatāmupāste, anyo'sāvano'hamasmīti,  
na sa veda, yathā paśurevam sa devānām | yathā ha vai bahavaḥ  
paśavo manuṣyam bhuñjyuh, evamekaikaḥ puruṣo devān bhunakti;  
ekasminneva paśāvādiyamāne'priyam bhavati, kiṃu bahuṣu?  
tasmādeṣām tanna priyam yadetanmanuṣyāvidyuh || 10 ||

This (self) was indeed Brahman in the beginning. It knew only Itself as, ‘I am Brahman.’ Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, ‘I was Manu, and the sun.’ And to this day whoever in like manner knows It as, ‘I am Brahman,’ becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, ‘He is one, and I am another,’ does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

### Panchadasi :

परिपूर्णः परात्माऽस्मिन्देहे विद्याधिकारिणि ।  
बुद्धेः साक्षितया स्थित्वा स्फुरन्नहमितीर्यते ॥३॥

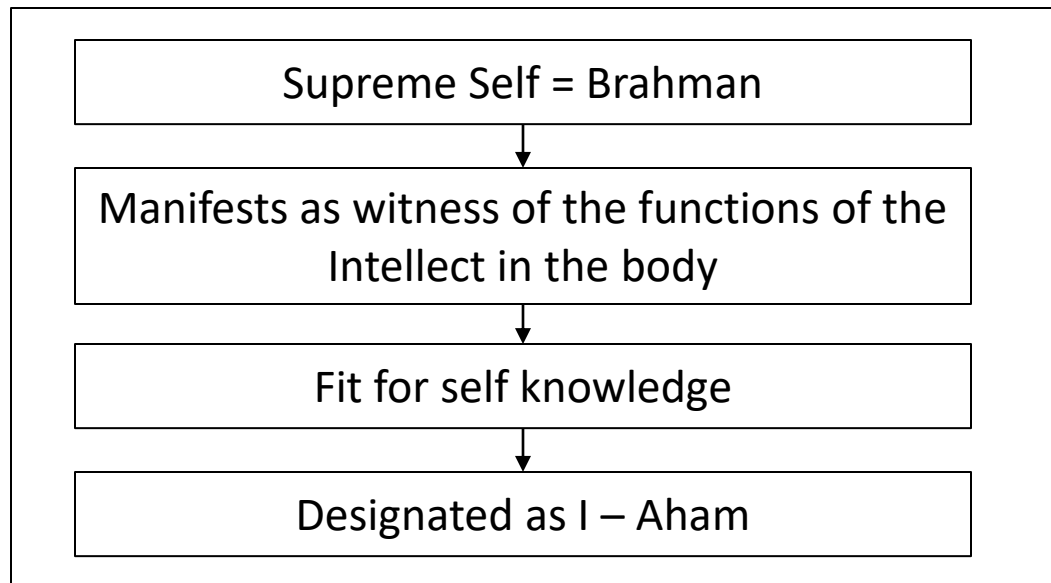
Paripūrṇaḥ parātmā-smin-dehe vidyā-dhikāriṇi,  
buddheḥ sākṣi-tayā sthitvā sphuran-naha mitīr yate ॥ 3 ॥

The infinite, supreme self remains manifested in this world as the witness of the functions of the intellect in the body, fit for Self-knowledge and is designated as ‘I’. [Chapter 5 – Verse 3]

स्वतःपूर्णः परात्माऽत्र ब्रह्मशब्देन वर्णितः ।  
अस्मीत्यैक्यपरामर्शस्तेन ब्रह्म भवाम्यहम् ॥४॥

Svataḥ pūrṇaḥ parātmā’tra brahma-śabdena varṇitaḥ,  
asmī tyaikya parāmarśas tena brahma bhavā myaham ॥ 4 ॥

By nature infinite, the supreme Self is described here by the word Brahman. The word ‘Asmi’ (am) denotes the identity of ‘Aham’ (I) and ‘Brahman’. Therefore ‘I am Brahman’ (is the meaning of the text). [Chapter 5 – Verse 4]



- Aham identified as Brahman in Mahavakya – Aham Brahma Asmi.

#### a) Savikalpaka Jivoyam :

- Before understanding from Guru, what is SELF for us?
- I am Savikalpakaha Jiva Atma.

Jiva	After Abhyasa of Bodha, pure Consciousness
<ul style="list-style-type: none"> <li>- Chidabhasa</li> <li>- Reflection of Consciousness</li> <li>- Before Guru Upadesha</li> <li>- Associated with Buddhi Vikalpas</li> <li>- Karta Bokta</li> <li>- Bodha Abhasa</li> </ul>	<ul style="list-style-type: none"> <li>- I am ever free, changeless illuminator of Buddhi Vrittis</li> <li>- I am Sakshi Chaitanyam</li> <li>- Aham Nirvikalpakam</li> <li>- Shuddha Bodha</li> </ul>

## b) Brahmasyat Nirvikalpakam :

- In ignorance, I positioned my SELF as the Jiva.

### Atma Bodha :

रज्जुसर्पवदात्मानं जीवं ज्ञात्वा भयं वहेत् ।  
नाहं जीवः परात्मेति ज्ञातं चेन्निर्भयो भवेत् ॥ २७ ॥

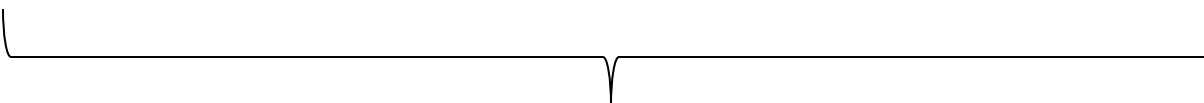
rajjusarpavadatmanam jivam jnatva bhayam vahet,  
naham jivah paratmeti jnatascennirbhayo bhavet II 27 II

Just as the person who regards a rope as a snake is overcome by fear, so also one considering oneself as the ego (jiva) is overcome by fear. The egocentric individuality in us becomes fearless by realising that it is not A Jiva but the supreme Self. [Verse 27]

As Rope Snake	As Ego I
Fear rises	Fear Rises

By Rope Jnanam	By Brahman
Fear Goes	Fear Goes



Adhishtanam

Earlier	Now
<ul style="list-style-type: none"> <li>- Connected with Mind</li> <li>- As Upadana Manaha</li> <li>- 3 States with Upadhi + Avidya (Ignorance)</li> </ul>	<ul style="list-style-type: none"> <li>- Unconnected with Upadhi – Mind in the waking state</li> <li>- As Adhishtana Chaitanyam</li> <li>- 3 States without Upadhi and Avidya.</li> </ul>

### **Brahmasyat Nirvikalpakam :**

- Pure Consciousness, Kevala Chitihi, Kevala Chaitanyam.
- What is Upadesha by which we get clarity about our nature?

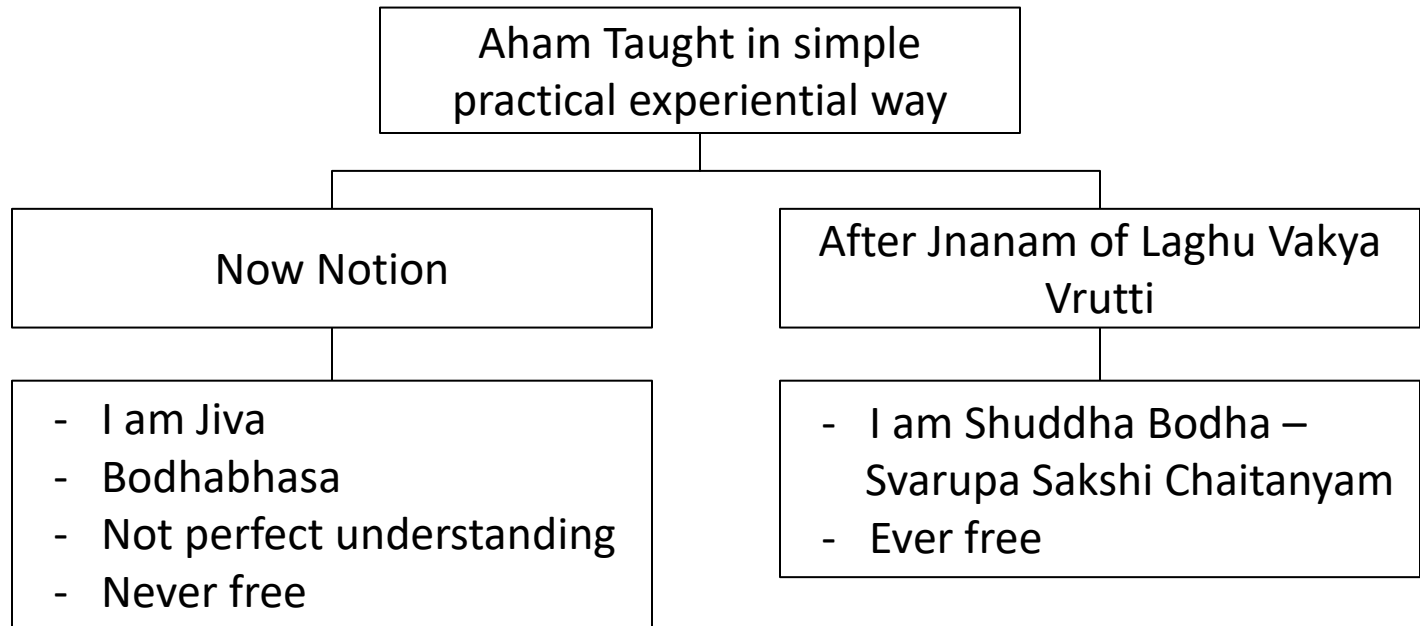
### **c) Aham Brahmeti Maha Vakyena :**

Jiva	Shastra Upadesha
I) Savikalpaka Chaitanyam II) Consciousness associated with the Vikalpa – I thought as SELF	I) Nirvikalpana Chaitanyam II) Aham Brahmasmi, Shuddha Chaitanyam without association of Vikalpas as Satyam, Jnanam, Anantham, Brahma - Adhishtanam of whole Jagat

- Whole text meant to give this clarity.

#### d) Saha Ayam Arthaha Abhi Dhiyate :

- Tatparyam of Upanishad.
- Divyoya Murtha Purusha.
- Tamtata Upanishadam Prachhami.
- That Purusha is Brahman.
- Samanya of entire Vedanta.



- Why can't I say I am Savikalpaka Jivaha?
- Consciousness with Vikalpa, Bodha Abhasa?
- Reflected consciousness.
- That is there only in Jagrat, Svapna.



- Not there in Sushupti.
- Shuddha Bodha Svarupa, changeless, always there, pure I am, as Awareness, illuminator of 3 Avasthas, Adhishtanam.
- I have seen my Nirvikalpaka Avastha between 2 thoughts.
- Its real for me.
- This is the experiential SELF of Brahman, Shuddha Chaitanyam (thread), in between 2 thoughts (2 beads) and in and through all the thoughts (beads).
- It is self evident, existent, awareness, bliss.

### Keno Upanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते  
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate  
Atmana vindate viryam vidyaya vindate'mrtam.*

Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [II – 4]

- Svarupa Ananda not experiential Priya, Moda, Pramoda Vrutti generated Ananda.

## Verse 14 : Aikyam verse - Important

सविकल्पकचिदोऽहं  
ब्रह्मैकं निर्विकल्पकम् ।  
स्वतःसिद्धा विकल्पास्ते  
निरोद्धव्याः प्रयत्नतः ॥ १४ ॥

savikalpaka-cid yo 'ham  
brahmaikam nirvikalpakam |  
svatah siddhā vikalpās te  
niroddhavyāh prayatnatah || 14 ||

The reflected Consciousness, though involved in the modifications of the intellect, that I am now, is really one with the undifferentiated Brahman. The apparent modifications, which are self-evident (being always associated with the reflected Consciousness), have only to be suppressed by all efforts (in order that this realisation of Brahman may come). [Verse 4]

- **Reflected Consciousness (involved now with modification of Intellect)**



**One with undifferentiated Brahman**

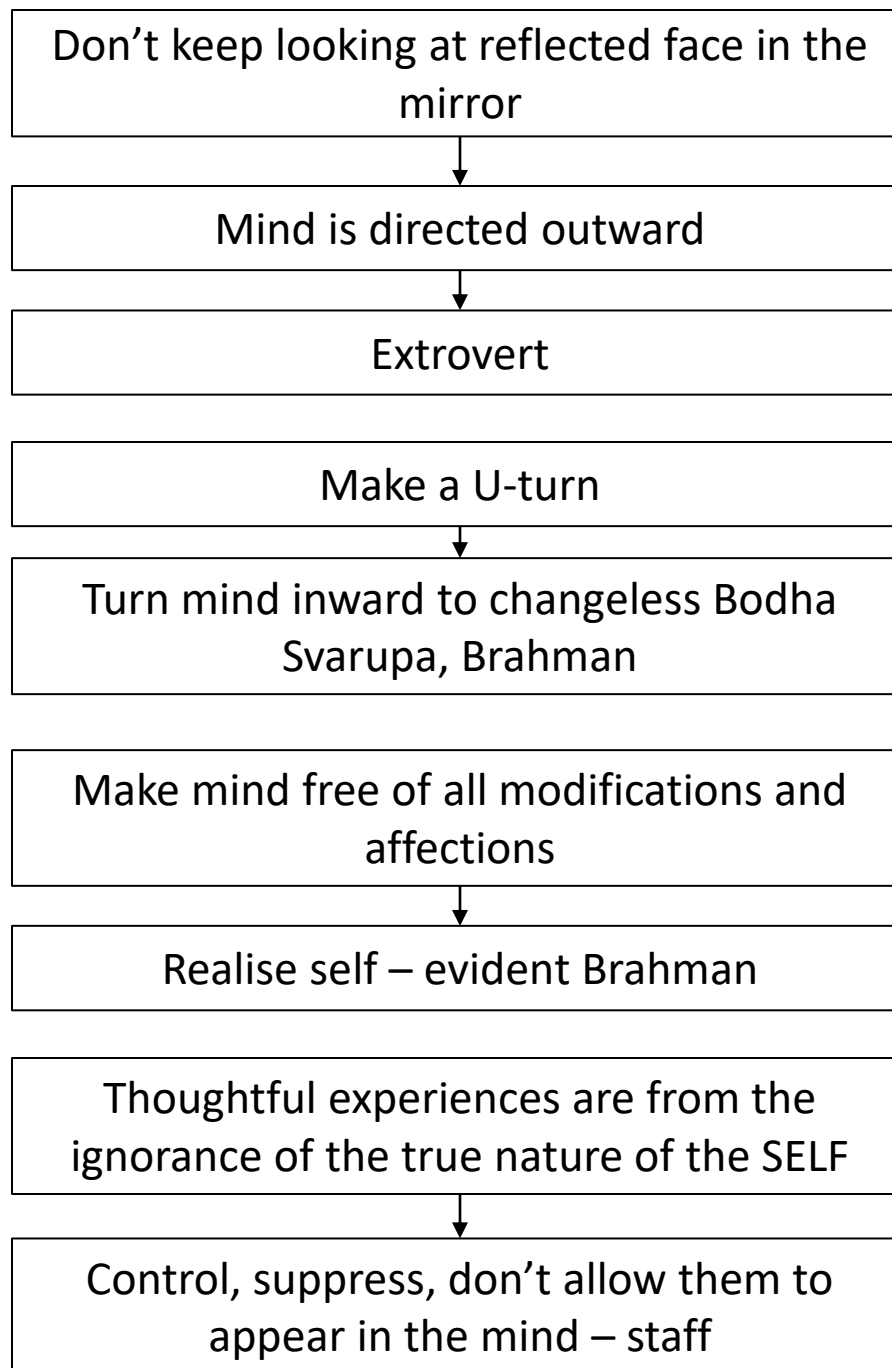
One suppresses experiences of reflected  
consciousness



To realise Brahman



Original Consciousness



- Strive to experience the unbroken bliss of the Atman.
- I am not Jiva but Shuddha Brahman.

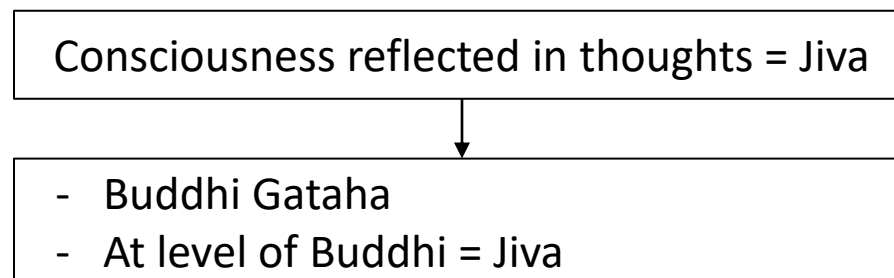
#### a) Savikalpaka chid Yoham :

- I am not consciousness associated with Vikalpas (Vishwa – Teijasa – Prajna).
- Jiva itself is Turiyam Brahman.
- Advaitam, non-dual Brahman is the truth of Turiyam.

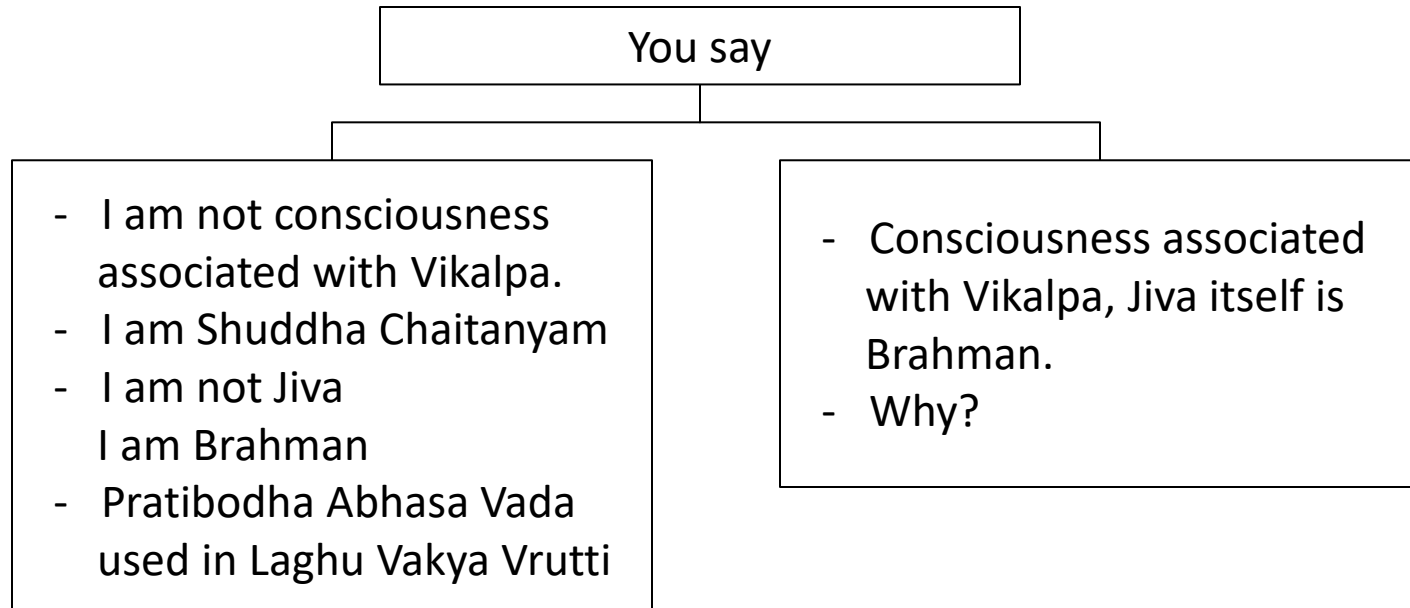
1 <sup>st</sup>	Now
- I am not Jiva, I am Brahman	<ul style="list-style-type: none"> <li>- I am Jiva – Brahman</li> <li>- Aikyam</li> <li>- Only Brahman exists</li> </ul>

#### b) Brahma Ekam Nirvikalpam :

- How do you say that?
- How Jiva itself is Brahman?
- When reflecting medium (Mind – Antahkaranam) is removed, Jiva merges with Brahman. (Svarupam – Nirvikalpaka Chitih, Bodha).



- Consciousness associated with Vikalpas = Jiva, itself is Brahman without the identification of Upadhi in sleep.
- Brahma Ekam Nirvikalpam.
- How do you say that?



- Aham Brahma Asmi crystal clear now.

## **b) Svata Siddha Vikalpa Aste Niroddham Ya Prayatnata :**

- Mind mirror is causing the appearance of Jiva and the world.

## Dakshinamurthi Stotram :

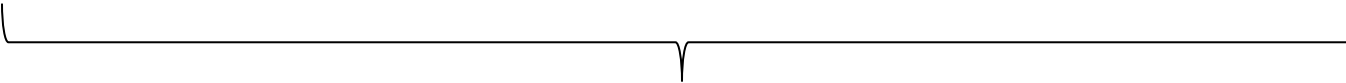
विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं  
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।  
यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं  
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

viśvandarpaṇa dr̥śyamāna nagarī tulyaṁ nijāntargataṁ  
paśyannātmāni māyayā bahirivodbhūtaṁ yathānidrayā |  
yassākṣātkurute prabodhasamaye svātmāname vādvayaṁ  
tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 1 ||

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the Maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 1]

- Be yourself, Svata Siddha, that which is clear, Self evident.
- Siddha because consciousness illumines, makes it known itself.
- Aham Brahma Asmi, I alone am without a second.
- This is the ultimate realisation of the Jiva from Guru, Shastra Upadesha.
- Very profound, divine, when mind mirror goes, what appeared as Jiva is you only, Brahman.

Sleep	Waking + Dream
Ignorance	Jnanam



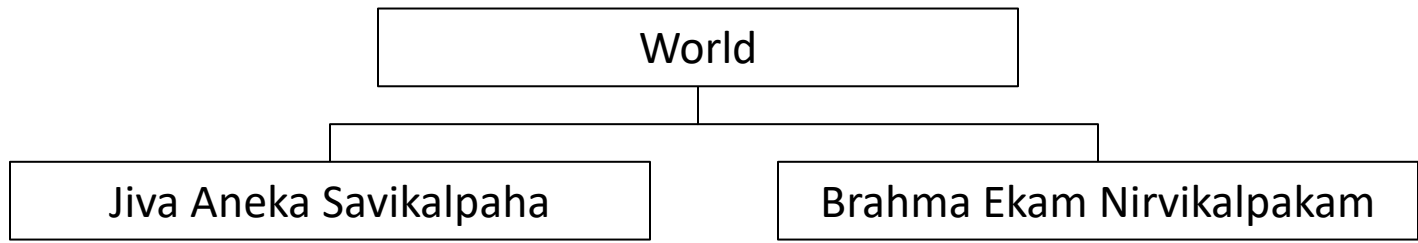
- Both illumined by Sakshi, Brahman
- Both exist in Substratum of Brahman

- Only knowledge of Brahman required for Moksha.

### Revision :

#### a) Savikalpaka Chid Yoham Brahma Ekam Nirvikalpakam :

- Savikalpa Jiva himself is Brahman.
- Aikyam verse, Mahavakyam.
- Where can reflection of cosmos go?
- It is in Brahman, substratum, Adhishtanam only.
- As long as reflecting medium, mirror is there, I – Brahman, nondual, appear in the reflecting medium – mind – mirror.
- When reflecting medium is removed, that Jiva is itself Brahma Eka Nirvikalpakam.



Verse 13	Verse 14
<ul style="list-style-type: none"> <li>- I am not Jiva, I am Brahman</li> <li>- Niruphadika status</li> <li>- When Reflecting Medium, mind is there - Jiva appears Savikalpakam</li> </ul> <p><b>Gita :</b></p> <ul style="list-style-type: none"> <li>- Chapter 5 – Verse 8, 9</li> </ul>	<ul style="list-style-type: none"> <li>- Jiva (Sophadika status) also is me</li> <li>- Reflecting medium removed</li> <li>- Mind is Jiva goes to Passive condition.</li> <li>- Jiva is back home to its home based Brahman.</li> </ul> <p><b>Brahman says :</b></p> <ul style="list-style-type: none"> <li>- Jivatvam also is my experience</li> <li>- I alone as Brahman appear in Vyavaharika plane as Jiva and Jagat.</li> <li>- This is final realisation of a Jnani.</li> <li>- Big leap in understanding of one's "SELF".</li> </ul>



नैव किञ्चित्करोमीति  
युक्तो मन्येत तत्त्ववित् ।  
पश्यञ्शृण्वन्स्पृशञ्छिघ्नन्  
अश्नन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti  
yuktō manyēta tattvavit |  
paśyañ śṛṇvan sprśañ jighran  
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

प्रलपन्विसृजन्गृह्णन्  
उन्मिषन्निमिषन्नपि ।  
इन्द्रियाणीन्द्रियार्थेषु  
वर्तन्त इति धारयन् ॥ ५-९ ॥

pralapan visṛjan grhṇan  
unmiṣan nimiṣannapi |  
indriyāṇīndriyārthēṣu  
vartanta iti dhārayan ||5-9||

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

- Without the medium, Jiva is me, Brahman, Paramartikam.
- With the medium, I am Jiva, Vyavaharikam.
- Don't get confused, realise 2 levels in Vedanta.

- Paramartikam, Vyavaharikam.
- Mind's manifestation, unmanifestation, makes all the difference.
- **Remove medium of Mind, Upadhi, all confusions of Aham Brahma Asmi goes away.**
- No objection, remove medium, apply all upanishadic indicative verses to same Jiva.

**b) Svata Siddha Vikalpa Aste Niruddham Ya Prayanataya :**

- Work at removing Vikalpas.
- When Vikalpas are not there
  - Naturally in sleep, or in Samadhi.
  - Jiva merges into Brahman
- Highest Vedanta in these 4 verses 2, 11, 13, 14 of Laghu Vakhya Vrutti.
- Jiva is Brahma, Ekam, Advitiam.
- It is Brahman only.
- Mahavakya mantra of Laghu Vakya Vrutti.
- **Niroddhavyah Prayatnataha :**  
Explained in verse 15.
- In higher texts – Panchadasi, Vichara Sagara, there is deeper dialogue between Brahman and Jiva.
- Higher – Lower natures.

## Verse 15 :

शक्यः सर्वनिरोधेन  
समधिर्योगिनां प्रियः ।  
तदशक्तौ क्षणं रुद्ध्वा  
श्रद्धालुर्ब्रह्मतात्मनः ॥ १५ ॥

shakyah sarva-nirodhena  
samādhir yoginām priyah ।  
tad ashaktau kshanam ruddhvā  
shraddhālur brahmatātmanah ॥ 15 ॥

If one is able to effect complete suppression of all modifications once for all, then one becomes blessed with the concentration (Samadhi) which is lovingly cherished by all sages. If, however, that is not possible, one should pursue with faith the effort to realise his own Brahmanhood by controlling the modifications for a moment even. [Verse 15]

- Samadhi = Complete suppression of all modifications.  
= Blessed with concentration, cherished by Vasishta Rishi
- **If unable to control all modifications, try to control for a moment and contemplate on identity of ones own SELF with Brahman.**

## Katho Upanishad :

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।  
बुद्धिश्च न विचेष्टते तामाहुः परमां गतिम् ॥ १० ॥

Yada panca-avatisthante jnanani manasa saha,  
Buddhis-ca na vicesatati tam ahuh paramam gatim ॥ 10 ॥

When the five organs of knowledge are at rest together with the mind, and when the intellect ceases functioning (becomes calm) that state they call the highest. [II – III – 10]

तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।  
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥ ११ ॥

Tam yogam iti manyante, sthiram indriya-dharanam ;  
Apramat-tas tada bhavati, yogo hi prabhavapyayau ॥ 11 ॥

The firm control of the senses they regard as Yoga. Then the Yogin becomes free from all the vagaries of the mind ; for the Yoga is subject to growth and decay.

- When 5 fold sense perceptions repose in the Atman and the intellect knows it is not waker, such a state is called the supreme goal.
- Firm control of senses = Yoga.
- Then abide in it, become watchful, for Yoga is aquired and lost.

Gita :

यत्रोपरमते चित्तं  
निरुद्धं योगसेवया ।  
यत्र चैवात्मनात्मानं  
पश्यन्नात्मनि तुष्यति ॥ ६-२० ॥

yatrōparamatē cittam  
niruddham yōgasēvayā |  
yatra caiva'tmanātmānam  
paśyannātmani tuṣyati || 6-20 ||

When the mind, restrained by the practice of Yoga, attains quietitude and seeing the Self by the self, he is satisfied in his won Self; [Chapter 6 – Verse 20]

सुखमात्यन्तिकं यत्तद्  
बुद्धिग्राह्यमतीन्द्रियम् ।  
वेत्ति यत्र न चैवायं  
स्थितश्चलति तत्त्वतः ॥ ६-२१ ॥

sukham ātyantikam yat tad  
buddhigrāhyam atīndriyam |  
vētti yatra na caivāyam  
sthitaścalati tattvataḥ || 6-21 ||

When, he (the yogi) feels that infinite Bliss, which can be grasped by the (pure) intellect and which transcends the senses – wherein established he never moves from the reality;  
[Chapter 6 – Verse 21]

यं लब्ध्वा चापरं लाभं  
मन्यते नाधिकं ततः ।  
यस्मिन्स्थितो न दुःखेन  
गुरुणापि विचाल्यते ॥ ६-२२ ॥

yaṁ labdhvā cāparam lābham  
manyatē nādhikam tataḥ |  
yasmin sthitō na duḥkhēna  
guruṇā'pi vicālyatē || 6-22 ||

Which having obtained, he thinks there is no other gain superior to it; wherein established, he is not moved even by heavy sorrow. [Chapter 6 – Verse 22]

तं विद्याद् दुःखसंयोग  
वियोगं योगसंज्ञितम् ।  
स निश्चयेन योक्तव्योः  
योगोऽनिर्विण्णचेतसा ॥ ६-२३ ॥

taṁ vidyād-duḥkhasaṃyōga  
viyōgaṃ yōgasamjñitam |  
sa niścayēna yōktavyaḥ  
yōgō'nirviṇṇacētasā || 6-23 ||

Let it be known; the severance from the union with pain is yoga. This yoga should be practised with determination and with a mind steady and undespairs. [Chapter 6 – Verse 23]

## Panchadasi :

सर्वात्मना विस्मृतः सन्सूक्ष्मतां परमां व्रजेत् ।  
अलीनत्वाच्च निद्रैषा ततो देहोऽपि नो पतेत् ॥९९॥

By Continued Practice of all kinds the ego becomes exceedingly refined. This state is not sleep because the ego is not completely absorbed; moreover the body does not, as in Sleep, fall to the ground. [Chapter 11 – Verse 99]

न द्वैतं भासते नापि निद्रा तत्रास्ति यत्सुखम् ।  
स ब्रह्मानन्द इत्याह भगवानर्जुनं प्रति ॥१००॥

The Bliss in which there is no experience of duality and which is not sleep either, is the bliss of Brahman. So said Lord Krishna to Arjuna. [Chapter 11 – Verse 100]

Samadhi	Sleep
<ul style="list-style-type: none"><li>- Forgetting ones own ego</li><li>- Refined ego</li><li>- Ego not completely absorbed</li><li>- Body does not fall on the ground</li><li>- One can sit in Samadhi</li><li>- No experience of Duality</li><li>- Not sleep</li><li>- Bliss of Brahman</li><li>- Beyond all Gunas, Guna Ateeta</li><li>- One can comprehend through intuitive perception, ones natural state of bliss</li></ul>	<ul style="list-style-type: none"><li>- Ego totally absorbed</li><li>- Body falls on the ground</li><li>- Total cessation of duality</li><li>- Tamo Guna + Ignorance</li></ul>

### a) Shakyaha Sarva Vrutti Nirdhashcha :

- In case it is not possible to put an end to all Vruttis Patanjali Yoga sutra :

योगश्चित्तवृत्तिनिरोधः ॥ २ ॥

*yogashchittavrittinirodhah ॥ २ ॥*

Yoga is restraining the mind-stuff (Chitta) from taking various forms (Vruttis). [1 – 2]

### b) Samadhi Jnaninam Priyaha :

- That Samadhi state becomes the delight of Jeevan Mukta like Vasishta.
- For others, inclination may not be there, effort may not be there.
- **Shuddha Bodha Chaitanyam is there when all Vruttis are gone.**
- Svata Prakasha Chaitanyam alone is there, free of all Vruttis and objects comprehended by Vruttis, free of all Vruttis and objects comprehended by Vruttis, free of Raaga, Dvesha.
- Yoga Vasishta – Jeevan Mukti Viveka...

### Gita :

अर्जुन उवाच ।  
स्थितप्रज्ञस्य का भाषा  
समाधिस्थस्य केशव ।  
स्थितधीः किं प्रभाषेत  
किमासीत ब्रजेत किम् ॥ २-५४ ॥

**arjuna uvāca**  
**sthitaprajñasya kā bhāṣā**  
**samādhisthasya kēśava ।**  
**sthitadhīḥ kiṃ prabhāṣēta**  
**kim āsīta vrajēta kim || 2-54 ||**

Arjuna Said : What, O Kesava, is the description of him who has steady wisdom and who is merged in the superconscious state? How does one of steady wisdom speak, how does he sit, how does he walk? [Chapter 2 – Verse 54]

श्रीभगवानुवाच ।  
प्रजहाति यदा कामान्  
सर्वान्पार्थ मनोगतान् ।  
आत्मन्येवात्मना तुष्टः  
स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

śrībhagavānuvāca  
prajahāti yadā kāmān  
sarvān pārtha manōgatān ।  
ātmanyēvātmanā tuṣṭaḥ  
sthitaprajñastadōcyatē || 2-55 ||

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]

- Samadhi dear to Jnanis.
- After Tattwa Jnanam, what is practiced is this.

### c) Tad Ashaktau :

- If Samadhi not within your capacity, if Sarva Vrutti Nirodha is not possible.

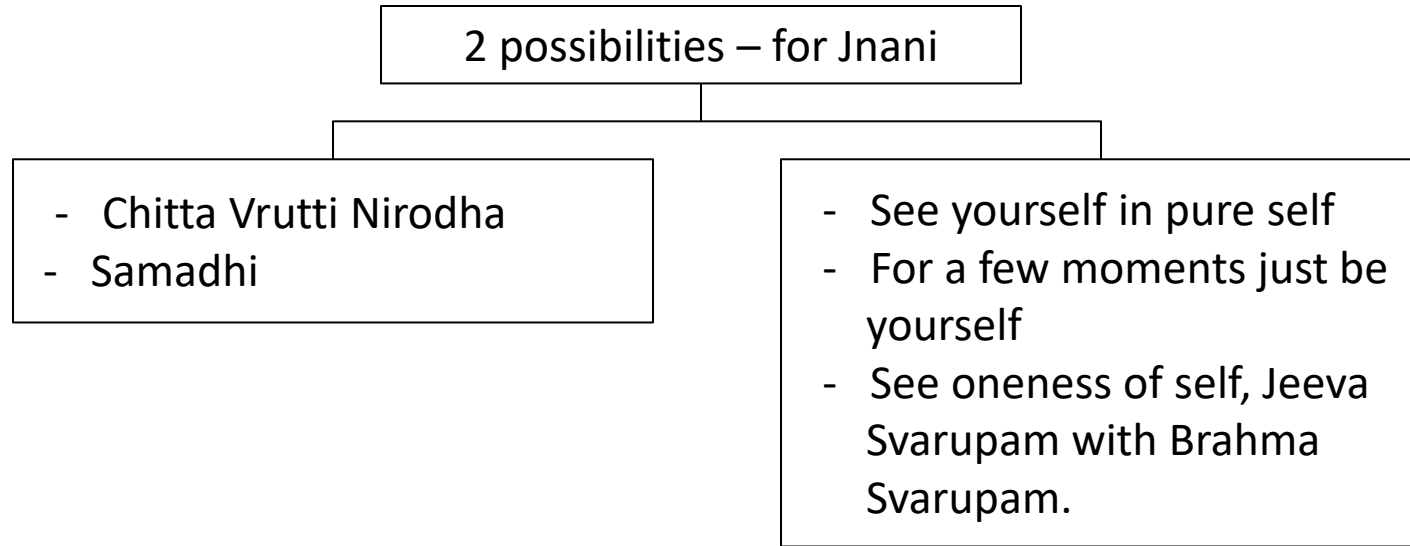
### d) Kshanam Rudhva :

- For Eka, Dvi, Tri.. Moments, if you can't sustain...



### e) Sraddhya Brahma Atmanaha :

- Do reflection.



## Verse 16 :

श्रद्धालुर्ब्रह्मतां स्वस्य  
चिन्तयेद्बुद्धिवृत्तिभिः ।  
वाक्यवृत्त्या यथाशक्ति  
ज्ञात्वा ह्यभ्यस्यतां सदा ॥ १६ ॥

shraddhālur brahmatām svasya  
cīntayed buddhi-vrittibhih ।  
vākya-vrittyā yathā-shakti  
jñātvā hyabhyasyatām sadā ॥ 16 ॥

Having comprehended the real implication of the teaching “I am Brahman,” a person imbued with faith should meditate unremittingly upon his identity with Brahman to the fullest extent of his capacity by means of all the faculties of the intellect attuned to that idea. [Verse 16]

- Contemplate I am Brahman with faith.. To the full extent possible.
- Mind should be absorbed in Atman.
- Realise ones own identity with Brahman.
- Don't allow sensuous desires in the mind.

## Brihadaranyaka Upanishad :

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहम् ब्रह्मास्मीति ।  
तस्मात्तत्सर्वमभवत्; तद्यो यो देवानाम् प्रत्यबुभ्यत स एव तदभवत्,  
तथार्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वामदेवः  
प्रतिपेदे, अहम् मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद,  
अहम् ब्रह्मास्मीति, स इदं सर्वम् भवति,  
तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति;  
अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति,  
न स वेद, यथा पशुरेवम् स देवानाम् । यथा ह वै बहवः  
पशवो मनुष्यम् भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति;  
एकस्मिन्नेव पशावादीयमानेऽप्रियम् भवति, किंउ बहुषु?  
तस्मादेषाम् तन्न प्रियम् यदेतन्मनुष्याविद्युः ॥ १० ॥

brahma vā idamagra āsit, tadātmānamevāvet, aham brahmāsmīti |  
tasmāttatsarvamabhavat; tadyo yo devānām pratyabubhyata  
sa eva tadabhavat, tathārṣiṇām, tathā manuṣyāṇām; taddhaitat  
paśyannrṣirvāmadevaḥ pratipede,  
aham manurabhavaṁ sūryaśceti | tadidamapyetarhi ya evaṁ veda,  
aham brahmāsmīti, sa idaṁ sarvam bhavati,  
tasya ha na devāscanābhūtyā īśate, ātmā hyeṣāṁ sa bhavati;  
atha yo'nyāṁ devatāmupāste, anyo'sāvano'hamasmīti,  
na sa veda, yathā paśurevam sa devānām | yathā ha vai bahavaḥ  
paśavo manuṣyam bhuñjyuh, evamekaikaḥ puruṣo devān bhunakti;  
ekasminneva paśāvādīyamāne'priyam bhavati, kiṁu bahuṣu?  
tasmādeṣām tanna priyam yadetanmanuṣyāvidyuh || 10 ||

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

## Panchadasi :

परिपूर्णः परात्माऽस्मिन्देहे विद्याधिकारिणि ।

बुद्धेः साक्षितया स्थित्वा स्फुरन्नहमितीर्यते ॥३॥

Paripūrṇaḥ parātmā-smin-dehe vidyā-dhikāriṇi,

buddheḥ sākṣi-tayā sthitvā sphuran-naha mitīr yate || 3 ||

The infinite, supreme self remains manifested in this world as the witness of the functions of the intellect in the body, fit for Self-knowledge and is designated as 'I'. [Chapter 5 – Verse 3]

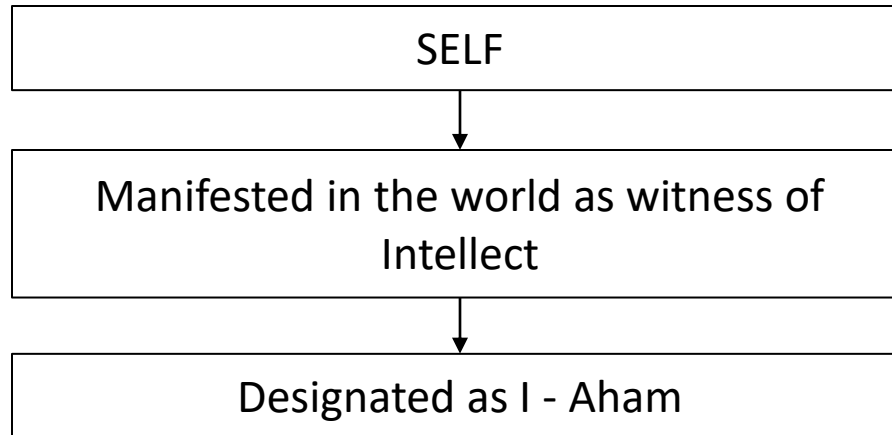
स्वतःपूर्णः परात्माऽत्र ब्रह्मशब्देन वर्णितः ।

अस्मीत्यैक्यपरामर्शस्तेन ब्रह्म भवाम्यहम् ॥४॥

Svataḥ pūrṇaḥ parātmā'tra brahma-śabdena varṇitaḥ,

asmī tyaikya parāmarśas tena brahma bhavā myaham || 4 ||

By nature infinite, the supreme Self is described here by the word Brahman. The word 'Asmi' (am) denotes the identity of 'Aham' (I) and 'Brahman'. Therefore 'I am Brahman' (is the meaning of the text). [Chapter 5 – Verse 4]

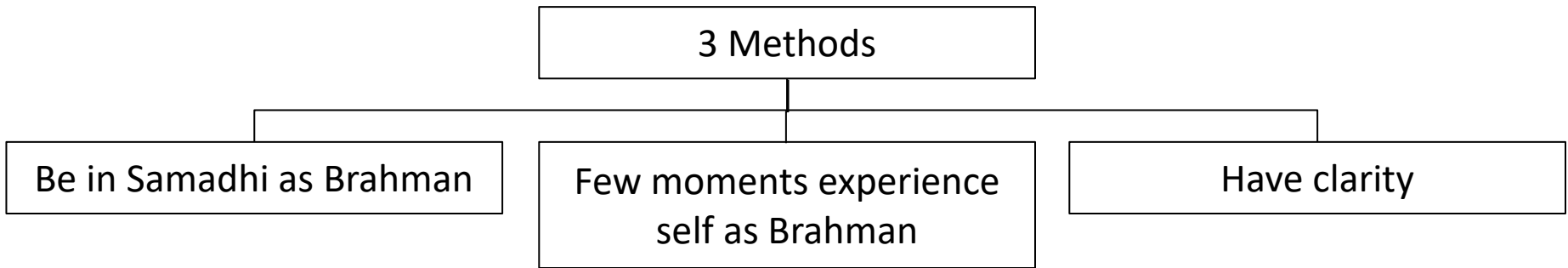


- Before creation, reality one only without second, without name and form.
- Even now it exists in the same way... as “That”.

#### a) Sraddhalur :

- One who practices with Sraddha, has Sadhana Chatushtaya Sampatti.

#### b) Svasya Chintayet Buddhi Vruttibhih Vakya Vruttaya Yatha Shakya :



- Reflect, meditate upon self’s identity with Brahman.
- **Let thoughts not go and perceive objects.**
- **Let mind reflect upon nature of self being one with pure Brahman with Upadhi of Jagat.**
- What if I can’t do this?

#### c) With Vakya Vritti – Aham Brahma Asmi, with full clarity, reflect on Brahman.

- Get a glimpse of Brahman.

#### d) Yatha Shakti :

- As per your capacity, remain in it for one, two, three moments of Sarva Vrutti Nirodha.

### **e) Chintayet...**

- With this gain capacity and move forward.

### **f) Jnatva Hi Abhyasatam Sada :**

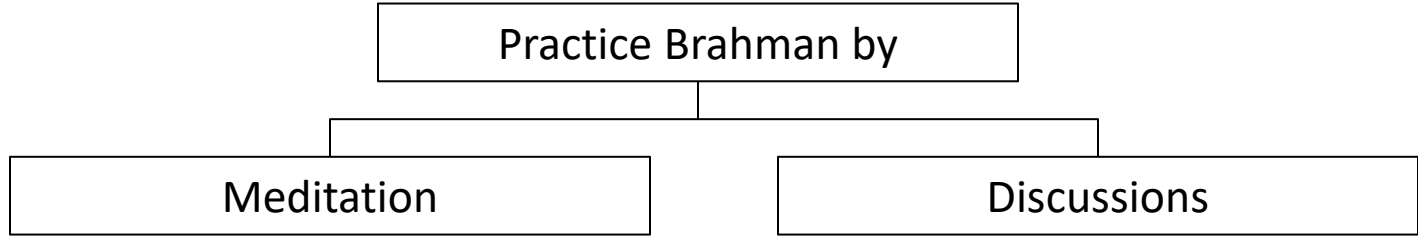
- Don't chant or do Japa of Aham Brahmasmi.
- Reflect on the reality, one entity in the universe, Brahman.
- In Samadhi, no Vrutis are there, only Shuddha Chaitanyam is there.
- This is Brahmakara, Akhandakara Vrutti.
- Practice this in deep mind.
- Do Vedanta Chintanam from waking to sleep, till body drops.
- Let your mind be on this alone...

## Verse 17 :

तच्चिन्तनं तत्कथनं  
अन्योन्यं तत्प्रबोधनम् ।  
एतदेकपरत्वं च  
ब्रह्माभ्यासं विदुर्बुधाः ॥ १७ ॥

tac cintanam tat kathanam  
anyonyam tat prabodhanam |  
etad eka-paratvam ca  
brahmābhyāsam vidur budhāh || 17 ||

Meditating upon That, talking on Then lightening mutually on That and in a way getting oneself absorbed in That – all these together have been known and taught by the wise ones as constituting the practice of Brahman. [Verse 17]



- Meditate on Brahman with mind divested of all other objects.
- Speak on Vedanta.
- Cherish ones own identity with pure consciousness.
- Know him alone.

## Mundak Upanishad :

यस्मिन् द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः ।

तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चथामृतस्यैष सेतुः ॥ ५॥

Yasmin dyauh prathivi cantariksa-motam manah saha pranais-ca sarvaih ।

tam-evaikam janatha atmana-manyava vaco vimunca-thamrta-syaisa setuh ॥ 5 ॥

He in whom the heaven, the earth and the interspace are centered, together with the mind and all life-breaths (Prana-s) – know Him alone as the one Self of all, and desist from all other talk. This is the man's bridge to the shore of Immortality (across the ocean of life). [II – II – 5]

## Brihadaranyaka Upanishad :

तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः ।

नानुध्यायाद्बहूञ्छब्दान् वाचो विग्लापनं

हि तत् ॥ इति ॥ २१ ॥

tameva dhīro vijñāya prajñāṃ kurvīta brāhmaṇaḥ ।

nānudhyāyādbahūñchabdān, vāco viglāpanaṃ

hi tat || iti || 21 ||

The intelligent aspirant after Brahman, knowing about this alone, should attain intuitive knowledge. (He) should not think of too many words, for it is particularly fatiguing to the organ of speech. [4 - 4 - 21]

### a) Tad Chintanam :

- Think of Brahman.



**b) Tad Kathanam :**

- To others speak about Brahman.

**c) Tat Paraspara Bodhanam :**

- Discuss with others about Brahman.

**d) Ekat Ev Paratvam Cha :**

This alone is intent of your life, nothing else occupies your mind.

**e) Brahma Abhyasam Vidurbudaha :**

This is practice of Brahman.

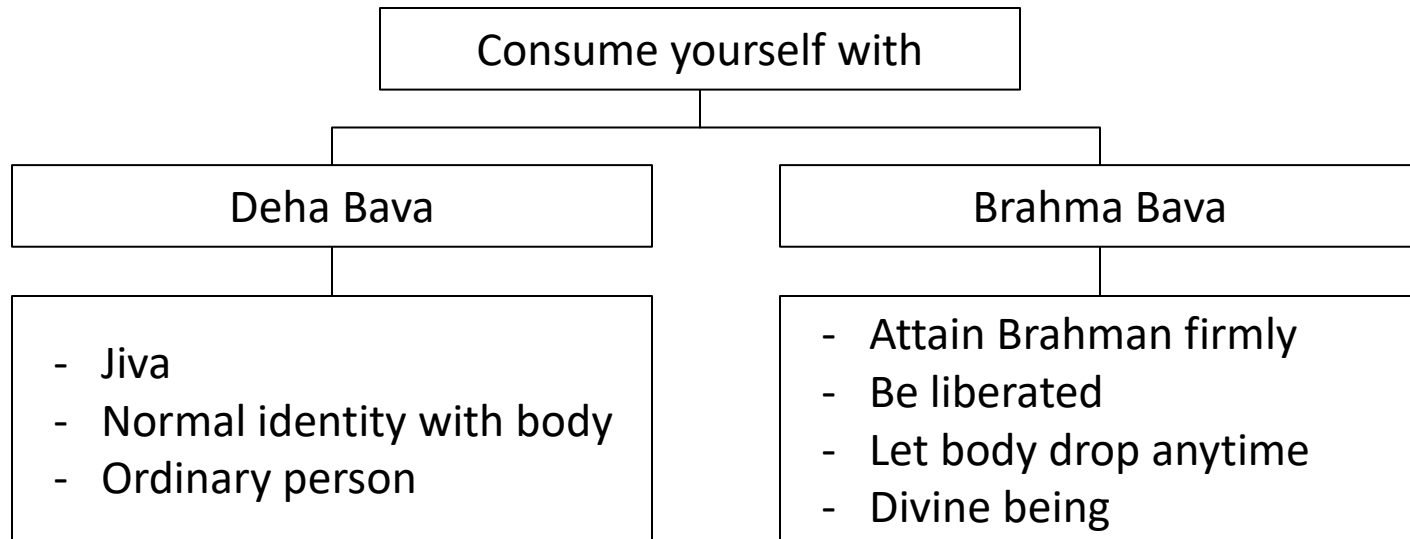
How long to practice and what is the result?

## Verse 18 :

देहात्मधीवद् ब्रह्मात्म-  
धीदाढ्ये कृतकृत्यता ।  
यदा तदायं म्रियतां  
मुक्तोऽसौ नात्र संशयः ॥ १८ ॥

dehātma-dhīvad brahmātma-  
dhī-dārdhye kṛita-kṛityatā ।  
yadā tadāyam mriyatām  
mukto 'sau nātra samshayah ॥ 18 ॥

Consummation of this practice lies in the firm conviction of one's identity with Brahman, like what conviction is normally there in the sense of identity of the self with the body. One, who has realised this, is liberated, indeed, without a doubt; his body may then drop off, any time, any where. [Verse 18]



## Upadesa Sahasri :

देहात्मज्ञानवज्ज्ञानं देहात्मज्ञानबाधकम् ।  
आत्मन्येव भवेद्यस्य स नेच्छन्नपि मुच्यते ।  
ततः सर्वमिदं सिद्धं प्रयोगोऽस्माभिरीरितः ॥ ५ ॥

The knowledge of one's identity with the pure self that negated the wrong notion of the identity of the body and the self sets a man free even against his will when it becomes as firm as the belief of the man that he is a human being. All this, therefore, is established. And reasons have been already given by us. [ Chapter 4 – Verse 5 ]

- Discard body garment and rest in the infinite nature of Brahman.
- Disembodied liberation – Videha Mukti.

## Mundak Upanishad :

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।  
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥ ८ ॥

**Bhidyate hrdaya-granthih chidyante sarva-samsayah I  
ksiyante casya karmani tasmin drste paravare II 8 II**

When He is seen both in the higher and the lower, the knots of his heart becomes untied; all doubts are dispelled; and all his Karma-s is consumed. [II – II – 8]

यथा नद्यः स्यन्दमानाः समुद्रेऽ स्तं गच्छन्ति नामरूपे विहाय ।  
तथा विद्वान् नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥ ८ ॥

**Yatha nadyah syanda-manah samudre-stam gacchanti nama-rupe vihaya I  
tatha vidvan nama-rupat vimuktah parat-param purusam-upaiti divyam II 8 II**

As flowing rivers get themselves disappeared in the ocean losing their special names and distinct forms, so the wise man free from all his identifications with names and forms goes unto the highest of the high – the Supreme Divinity. [III – II – 8]

## Katho Upanishad :

तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम् ।

अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति ॥ १२ ॥

Tam dr-darsam gudam-anupravistam guhahitam gahvarestham puranam,

Adhyatma-yoga-dhigamena devam matva dhiro harsa-sokau jahati ||12||

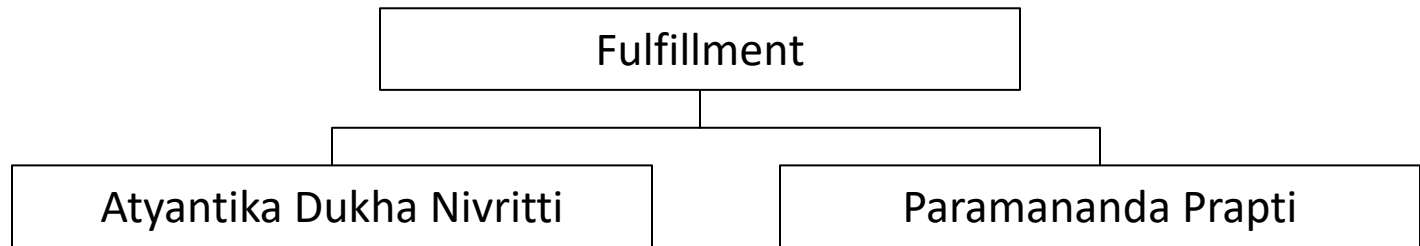
“The wise sage, renounces joy and sorrow by means of meditation on the inner Self, recognises the Ancient, who is difficult to be seen, is hidden in the cave of the heart, dwells in the abyss, is lodged in the intelligence and seated amidst miserable surroundings indeed.” [I – II – 12]

- Identify yourself as perennial existence, consciousness, bliss, Brahman

### a) Dehatma Dhivad Brahmatma Dhi Dridhaye :

- When clarity of Aham Brahmasmi is very strong, without Viparita Bavana.

### b) Kruta Akrityatvam :



- Only Brahma Abhyasa can give fulfillment in life.

इति गुह्यतमं शास्त्रमि  
इदमुक्तं मयानघ ।  
एतद्बुद्ध्वा बुद्धिमान्स्यात्  
कृतकृत्यश्च भारत ॥१५-२० ॥

iti guhyatamaṁ śāstram  
idamuktaṁ mayā'nagha |  
ētat buddhvā buddhimān syāt  
kṛtakṛtyaśca bhārata || 15 - 20 ||

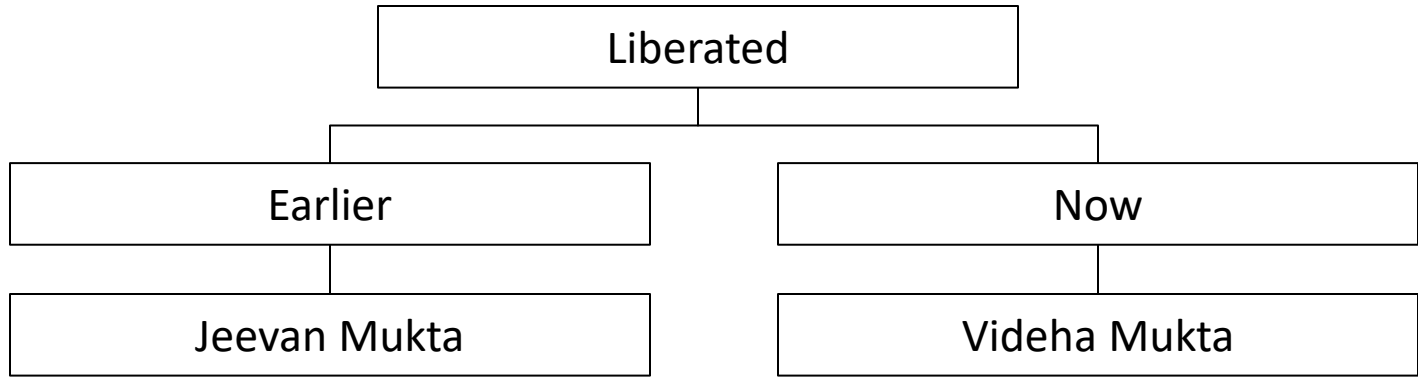
Thus, this most secret science (Teaching) has been taught by me, O sinless one. One knowing this a man becomes wise and all his duties as accomplished, O Bharata. [Chapter 15 - Verse 20]

**c) Yada Tadayam Mriyatam :**

- Jnani has reached fulfillment in life, doesn't care when he will die.
- Nothing more to be done, knows everything.
- Jeevan Mukta.

**d) Muktaha Asau :**

- He is already liberated.
- Even before, he was liberated only.



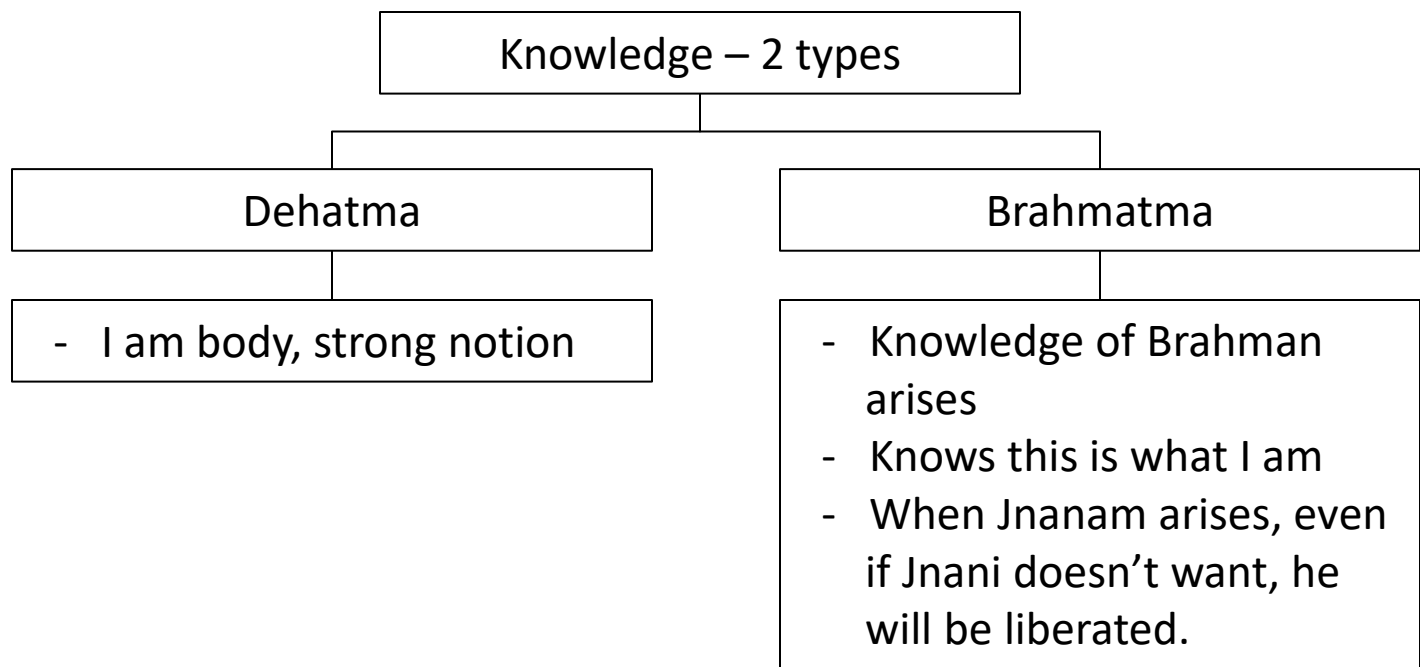
#### e) Na Atra Samshaya :

- On this there cannot be any doubt.
- Jnani has known his real nature.

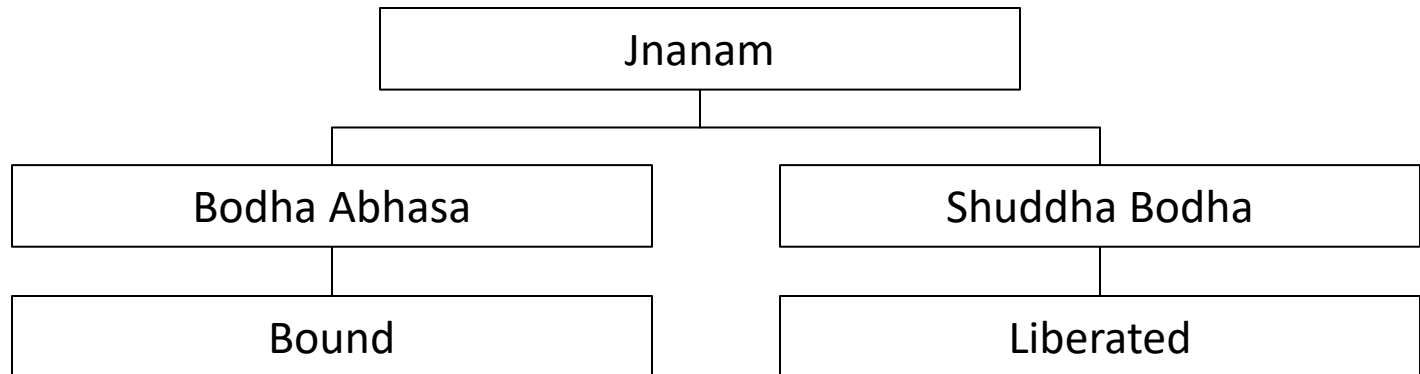
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- In this way, differentiating.



- This ends treatise of 18 verses.
- Gives full clarity of Advaita Vedanta.
- Presents truth in an experiential way, direct method of realisation.

## Highlights

1. Whole text at Buddhi Vrutti level teaching.
2. **Main Teaching :**
  - Differentiate
    - Bodha – Bodhabhasa
    - Chit – Chidabhasa.
3. **Remain in Samadhi as Bodha Svarupa controlling the 5 fold sense perceptions and the Intellect which does not waker.**
4. Realise Aham Brahman Asmi.